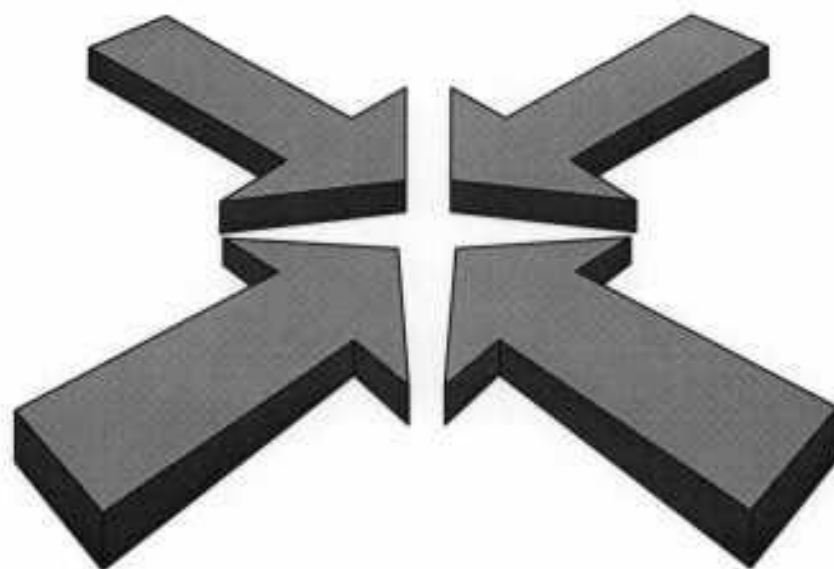


# **THE GREAT DEBATE**

**Regarding**

**The Father, Son & Holy Spirit**



An exhaustive verse-by-verse, side-by-side  
comparison of the four major historical  
paradigms.

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### **The Father, Son & Holy Spirit.**

#### **PURPOSE:**

The purpose of this work is to lay, side-by-side, the major views of the Father, the Son and the Holy Spirit in a verse-by-verse format. This format allows the reader to do his own research and determine for himself which arguments he finds to be most in line with Scripture itself.

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New American Standard Bible

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### **PROJECT CONTRIBUTORS:**

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- ◇ **David Rice**, San Diego California, for his contributions to the Arian view, and for his Article, "The Doctrine of the TRINITY... Mystery or Confusion?" (Appendix D).
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### **OTHER CONTRIBUTORS WELCOME:**

If you are interested in contributing to this work you are encouraged to contact Robert Wagoner at the address below. If you and your work is accepted, you will be recognized in the list of contributors. However, your time and effort is considered voluntary, and no remuneration should be expected as this is a not-for-profit publication.

### **A WORK IN PROGRESS:**

At this printing we estimate we are about 85% complete. Our objective is to update this project every one or two years with a new version until it is finished. If any reader has suggestions on ways to improve it, the author and compiler would like to know. Please send your suggestions to:

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### **ADDITIONAL COPIES:**

Additional Copies of this work can be obtained by writing to the above address.

### **FUTURE COURSE OF THIS WORK:**

It has not been determined what course this work will take regarding its future publication. We currently plan to publish this document for the benefit of those who are interested in it, but to what extent the publication will be distributed will depend on it's reception and whether it proves to have commercial appeal or not.

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# FORWARD

If you have ever debated this subject with a person of an opposing view, and found yourself frustrated, you are not alone. In the past 24 years I've debated this subject, one-on-one, with dozens, perhaps even a few hundred different persons having varying degrees of knowledge on the subject, but I've never converted one to my view. I know people who have changed their belief, but it was not because of me.

One observation I've made over those years is that many misunderstand the opposing views. More often than not, a person holding the Arian view confuses the Trinity with Oneness, and on occasion I find a Trinitarian confusing the Arian view with the Unitarian view. Obviously this creates a communication problem, and a loss of credibility. In order to carry on any profitable discussion, it's necessary first to understand what your opponent believes.

This subject is paramount to every believer. It is at the core of Christian belief. It defines how we understand who God is and who God is not. For most of us, we are indoctrinated from the time we are small children and rarely do we ever depart from that understanding. We may change our beliefs on other subjects, but this one is the least likely to change.

Understanding the true identity of the Father, Son and Holy Spirit, and their relationship to each other is one of the more difficult topics in the scriptures. There are more passages of Scripture, which directly or indirectly affect our understanding on this subject than any other Bible subject. Because of that, it's very difficult to get our minds clearly around the subject so that we can see it from all angles. In addition, there are so many different angles and contexts and even translations which affect how a passage is viewed, that for every passage you believe supports your view, your opponent can bring up one or more that seem to indicate a different view.

Also what makes this subject difficult is that our awesome God is difficult to know and understand, and we only have a limited number of passages in the Bible to help us comprehend Him. John 17:3 tells us that it will require eternal life to know God. If it takes that long, then how much can we really grasp in the short time we have here on earth?

What this book endeavors to do is lay four views of God side-by-side to allow the Bible student the opportunity to draw his own conclusions. We have endeavored to include every verse that deals with the subject either directly or indirectly.

Most readers will be looking for answers or arguments to support their own view. However we hope this work will help those few who are genuine truth seekers to examine the different views and determine for themselves, with the Spirit's guidance, the truth.

It is possible to put your mind into the mode of another's view so that when reading a passage of scripture you can actually see what another sees when they read that same

scripture. This is what the truth seeker must do; stand in another persons shoes and think the way another thinks.

Unlike other books which lay out their premise, and then, page by page, support their view with facts, logic and rhetoric, the main text of this book is more for reference and topical study. It's designed to be a tool for the person seeking to make sense out of the entire subject. It gives you the passage and then next to the passage it gives you a brief description of how each view would generally see that text.

As you read through the passages you will find creative and brilliant arguments for each view. You will also find passages where the arguments of one or more views do not follow or fit.

Another thing you will note as you study, is that each view values some passages above others. Some passages, which may only vaguely imply a certain point, are never the less highly valued as a key scripture by persons of an opposing view. You will need to determine if a passage merits such value.

Next, you will see how certain paradigms accept un-proven arguments to support their point. At the surface, their arguments may sound good, but they don't pass the test of deeper and more careful reasoning. In fact, this type of logic is the basis for most advertising today, and it can trap the unsuspecting and gullible.

Finally, an issue which muddies the water even more, is the different ways a single passage can be viewed by even those of same theology. Note Appendix A on John 1:1. Here are four possible translations of the last phrase of the verse. Three of the four translations are acceptable and suggested by Trinitarian scholars. And the primary reason the fourth translation is not acceptable is not because it is not technically a valid possibility, but because it "runs counter to the current ... Christian thought as a whole"

As a truth seeker, you have a lot to sort out. You must ask yourself which view fits the scriptures most consistently? Which requires the least amount of effort to explain? Which has the most scriptural support? And which view is the most reasonable? May God bless you in your pursuit of truth.

Robert Wagoner

# QUESTIONS & ANSWERS

INTERVIEW QUESTION	ONENESS THEOLOGY	TRINITARIAN THEOLOGY	ARIAN THEOLOGY	UNITARIAN THEOLOGY
Briefly Describe your view of God, the Father, the Son and the Holy Spirit.	We believe that the Father, the Son and the Holy Spirit are the same God with no distinction in person or being. The one God simply manifests himself in these three ways and/or at different times.	We believe that there is one God made up of three separate and distinct persons of but one indivisible essence. These three persons existed from eternity, and are equal in power and substance. They are known as Father, Son and Holy Spirit. The undivided essence of God belongs equally to each of the three persons. The Church confesses the Trinity to be a mystery beyond the comprehension of man. (Berkhof, pp 87-89)	We believe that there is one God, and that God is one. That God is called the Heavenly Father. That we have one Lord who is not God, Jesus Christ, who is the son of God. And we believe the holy Spirit is the influence of God's power. The Father and Son are separate beings and the Father is superior in power, wisdom and authority. Jesus is God's express image and was given all power on heaven and earth. See Gen 41:40-44 for a Scriptural Type of this relationship between God and the Son.	We believe that there is one God, the Father, and one Lord, Jesus Christ. Jesus became God's son at his birth on earth but did not exist previously. The holy Spirit is God's power.
How does it differ from other views?	We are unique in that we conform strictly to the objective of having only one God where as others have more than one God.	We see a distinction in the persons of God, but hold that there is but one God. It is a mystery how this is possible, but understanding God is beyond our ability, and we should not seek to have it make sense to us. (Berkhof, pp 89-90)	We believe that there is but one God who is one person who is the Father.. That His son, Jesus Christ, was his first creation and through His son created all of creation. We do not believe that the holy Spirit is a person.	Our beliefs are similar to Arian, but we believe that Jesus's existence began with his earthly birth.
Describe your belief's history.	<p>In the second century Irenaeus of Lyon is the first to use economy in describing the Trinity. He clearly reaffirmed monotheism while stressing the distinctions of the Godhead. He supported the concept of a single personage. (Rusch, pg 7)</p> <p>Bernard suggests: "Oneness was the only significant belief in the early second century with regard to the Godhead. Even when forms of binitarianism and trinitarianism began to develop they did not gain dominance until the later part of the third century." (Bernard, 10-1)</p> <p>Most notable were leaders such as Noetus of Smyrna, Praxeas, and Sebellius.</p> <p>John Miller, wrote the book Is God a Trinity in 1876 which supported Oneness ideas.</p> <p>Then Charles Parham, the first leader of the 21<sup>st</sup> Pentecostal movement, began to question the traditional trinitarian baptismal formula. And after 1913, many Pentecostals adopted the oneness doctrine. These was the beginning of the modern Oneness Pentecostal movement. (Bernard, 10-5)</p>	<p>There are two views: 1) Those of the Catholic and Episcopal Churches believe in Apostolic succession and that the Word of God is being developed on an ongoing basis from the apostles time to the present. They believe the doctrine was slowly revealed to them over the years and that it was not clearly understood until about the 5<sup>th</sup> century when the Athanasius creed was developed. They believe the early church did not have the tools needed to clearly define and describe their faith. As a result, there are virtually no early writings to support the doctrine as it is understood today. (Rusch pp 3-6) It wasn't until the Gnostic view began to grow and became a threat to the church that men such as Origen, drawing on Platonic philosophy, guided by Christian faith, began to develop the doctrine known today as the Trinity. (Rusch pg 10)</p> <p>2) Evangelicals and Fundamentalists believe that God's Word was complete and inerrant at the death of the apostles and that the doctrine of the Trinity was clearly taught in its pages. Many of this view believe are somewhat troubled by the lack of historical support in the first few centuries. Some assume that the doctrine was so well understood and accepted that the early writers did not need to comment on the subject</p>	<p>The Arian view is the closest to that of the Jews of Jesus' day. Jews did not need to change their view of God. They only needed to recognize that Jesus was the Messiah and that he is the Son of the living God. The early disciples easily grasped this concept as expressed in virtually all first and second century writings.</p> <p>As the church grew and gentiles began to outnumber the Jewish converts, it became dominated by gentile leadership. Many of the dominant personalities were schooled in and supported Hellenistic philosophies, which they believed added a dimension to understanding God that did not exist in scripture.</p> <p>Pagan and Platonic philosophies had already begun to work in the apostles day. (1 Cor 1:22, 1 John 4:3, 1 Tim 6:20 First came the Gnostic view, followed by Sebellionism then the Trinity, and others. With the Roman Emperor's support of the Trinity teaching, Arianism was slowly replaced and only accepted in small and mostly unknown offshoots of the Church in the past 1500 years.</p>	



QUESTION	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
Who believes like this historically?	Noetus of Smyrna, Praxeas, and Sebellius were leaders in the early church during their day. Tertullian indicated that during his ministry 'the majority of believers' adhered to the Oneness doctrine. (Bernard, Pg 10-5)	Catholic Church, and most Protestant denominations.	This view was championed by the common man in most of the periods of the church. It was this association with the non-intellectuals which seemed to divide it from other parts of the early Church.  Most early Unitarians, and other sideline groups throughout the past 2000 years held this belief. (among which you find individuals such as Sir Isaac Newton).	
Who believes like this today?	Some Pentecostal groups such as the United Pentecostal Church, The Pentecostal Assemblies of the Word, The Assemblies of the Lord Jesus Christ and others. (Bernard, 10-5)	Catholic Church, and most Protestant denominations.	Jehovah's Witnesses, Bible Students, some Messianic Jews, and a number of independent churches.	Unitarian Church, some Messianic Jews, and a number of independent churches.
Why is your belief important to you?	Unless one understands the true identity of Christ there is no opportunity for salvation. Only God coming to earth to save man could provide salvation.	Same as Oneness.	By clearly understanding who Jesus Christ is and was enables the Christian to see other key doctrines, such as the ransom. The confused doctrine of the trinity is a prime example of pagan concepts, "doctrines of devils," infused into Christian doctrine. The simple terms of the (so-called) Apostle's creed of the 2nd or 3rd century AD expressed the correct relationship of God and his son Jesus. The 4th century Nicean creed introduced pagan expressions to define the trinity, and the later Athenasian creed adds hundreds of words of senseless confusion.	
What are the consequences for others not believing as you do?	Same basic view as Trinitarian.	Unless one views Jesus as "God Almighty" they will not know the real Jesus. And if they do not know the real Jesus, they cannot be saved. Without salvation they will be condemned to spend eternity in the torments of Hell. They can live the purest life, in full devotion to God, full devotion to and belief in "Jesus Christ the Son of God", but without a clear recognition that Jesus is God they will of necessity suffer this awful punishment at the hands of God's judgment.	There are differences of opinion. Some believe that those who miss the truth on this will find it difficult seeing other truths around the full meaning of Christ's death as a ransom for all. God however, in due time will enlighten their minds to see the truth. If they do not see the truth in this life's opportunity, God, may or may not judge them worthy to live and reign with Christ in his Kingdom. Ultimately, it will take everlasting life to truly know God. (John 17:1)	
Is God one person?	Yes. The Father, Son and Holy Spirit are aspects of one person.	Some will say three persons, but others will say three personalities.	Yes. The Father is God and only one person.	Same answer as Arian.
Is the Father, Son and Holy Spirit the same being?	Yes.	Some yes. Some no.	No. The Father and Son are separate beings, with the holy Spirit being the power and influence of the Father.	Same answer as Arian.
Is there just one God?	Yes.	Yes.	Yes. There is only one true God of all, who is the Father. But there are others in the scriptures to whom the word God, in its Hebrew and Greek forms, have been applied. The word has been applied to Jesus.	Yes. Only the Father is God.

QUESTION	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
Is God one?	Yes.	Yes and No. God is three - but one too. This is a mystery that cannot be grasped with our finite minds.	Yes. "The Lord is our God, the Lord is one." Deut 6:4	Same as Arian.
Is Jesus God?	Yes	Yes.	No.	No.
Is Jesus "Divine"?	Yes.	Yes.	Yes, on the strength of Col 2:9 and Heb 1:3. However, there is no specific scripture which uses the word "divine" (Greek theios) for Jesus. The word appears three times; Acts 17:29, 2 Pet 1:3,4. The first two refer to God, the third says the church becomes "partakers of the divine nature." In the latter sense, however defined, Jesus would have to be included.	No.
Did Jesus have a beginning? If so when?	No. He has existed from eternity.	Same answer as Oneness.	Yes. The Logos (Christ) was created before any other thing was created. See Rev 3:14, Col 1:15, and Prov 8.	Yes. His existence began with his begattal in Mary.
Are Jesus and the Father co-equal?	They are the same entity.	Yes. The are equal in every way: they are Co-eternal and Co-equal. They are of the very same substance and nature.	No. Although Christ has been given all power in heaven and earth, the Father is still greater in every way.	No.
Does Jesus have a God?	No.	Some will say yes and others will say no.	Yes. His God is his Father. See Rev 1:6	Yes.
Does the Father have a God?	No.	Some will say yes based upon Heb 1:8, while others will say no.	No.	No.
Do the Father and Son worship each other?	This is Impossible because they are the same.	Yes. The recognition of the Divine Nature in each other prompts worship.	The Son worships the Father, but the Father honors rather than worships his Son.	Same as Arian.
Was or is Jesus 100% God and 100% man at the same time?	Yes.	Yes. Ever since his earthly experience he has had a human body and been 100% God at the same time.	No. There is no scripture to support the illogical idea that something can be 200% of anything. 1 Cor 15:35-49 tell us that a spirit body is one thing and a fleshly body is another. From the context it seems clear that one cannot be the other. Jesus was flesh on earth, but God has always been spirit.	No.

QUESTION	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
Do you believe the Holy Spirit is a person? Why?	It is God which is one person.	Yes. The Spirit demonstrates qualities such as grief and discernment which prove that it is a person.	No. The Spirit as the Father's influence can manifest itself in many ways.  The holy Spirit was used to baptize God's people (Mat 3:11; Acts 1:5; 2:2-3; 10:44-48). It fills them (Acts 2:4; Eph 5:18), is poured out on them (Acts 2:17, 18, 33; Joel 2:28, 29), abides in and dwells in them (John 14:17; Rom 8:9,11; 1 Cor 3:16), is upon them (John 1:32-33; Acts 19:6) and they are in it (Rom 8:9, 14, 17; Gal 3:3). The holy Spirit is used to anoint (Psa 133: 1-2; Luke 4:18; Isa 61:1; 2 Cor 1:21; 1 John 2:20-27). God's people drink it (1 Cor 12:13). It is the down payment they make on their inheritance (2 Cor 1:22; 5:5; Eph 1:14, see margin), that which seals them (Eph 1:13, 4:30). It is the symbolic ink whereby they are inscribed as living epistles (2 Cor 3:3), and is given to them and they possess it (Luke 11:13). It is like dew (Psa 113:3). This does not fit the description of a person. (PT785, pg 61)	No.
How do you explain the passages of scripture which make a distinction between God and Jesus Christ?	These seeming distinctions don't really exist when one understands them. Sometimes a distinction is drawn between the office or role of Father and Son for example. Other times the distinction is between the human and divine natures of God in the role of the Son	Any apparent distinctions between Jesus Christ and God can almost always be explained as a distinction being made between Jesus and one of the other members of the Godhead.	We agree with the distinctions made in scripture.	Same as Arian.
List your primary proof verses for your understanding of the subject:  (See those passages which have the symbol "⚡" associated with the comment.)	Isa. 9:6 which shows that the Son is the Father and God. See also Mat 23:9.	John 1:1 which shows that the Logos is God. Other verses which imply the Trinity or support the doctrine of the deity of Christ are as follows: Mat 19:6, Mat 28:19, John 2:19, John 20:28, Acts 20:28, Phil 2:6, Col 2:9, Heb 1:8, 1 John 5:20.	Every scriptural passage which names Jesus and God in the same context assigns the superior position to God and the inferior position to Jesus. The Scriptures expressly and repeatedly affirm that God is the Father, and the God of Jesus. 1 Cor 8:5,6; Rev 1:6.  God is one and not two, three or any other number. DEU 6:4 "Hear, O Israel! The LORD <sup>2</sup> is our God <sup>1</sup> , the LORD <sup>2</sup> is <b>one!</b>	Same as Arian.

QUESTION	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
In your opinion, where has opposing views gone astray?	<p>Arians and Unitarians have failed to see that Jesus is God. Trinitarians have failed to recognize that God is one.</p>	<p>The Oneness theologies ignore the fact that there is too much scriptural support for more than one person being referred to at the same time when speaking of the Godhead.</p> <p>The Arian position reduced Jesus to a position less than God. Not only is this approach much too simplistic, but they fail to accept that God is far too great to ever understand.</p> <p>They also do not understand that salvation can only be in believing that Jesus was and is God. Any other position causes one to lose salvation.</p> <p>Arias' view was only accepted by unlearned men. The weight of the educated and scholarly sided with the view of the Trinity.</p>	<p>The mistake made by most of those holding other views was their lack of reliance on scripture. Most of the early champions of the Trinity, or Oneness theology in its various forms, were men associated with and greatly influenced by Greek, Platonic, and Philonic philosophies. These philosophies colored everything they believed. As a result, pagan ideas began to creep into the Church. In ancient Greek belief gods came to earth. Some of those who converted to Christianity believed Jesus was a god who came to earth. But they had a problem in that the Scriptures clearly said there was only one God. So scholars educated in Platonic schools spent the better part of 250 years refining the doctrine of the Trinity to fit the belief that God came to earth.</p> <p>Also noteworthy, most of the pagan religions both of Rome and Greece and other nations had triads, of gods. Platonic scholars found that the Father, Son, and Holy Ghost seemed to fit well into a triad. They just needed to solve the issue of one God.</p> <p>The Oneness theology, and Trinitarian theology both reduce God to a level impossible for God -- the level of man in the form of Jesus.</p> <p>Too often, Trinitarians find comfort in the idea that God is too great to understand, and thus, what they propose should naturally make no sense to finite beings. However, they have no scriptural support for such a view. The scriptures speak instead of the simplicity of Christ. (2 Cor 11:3)</p> <p>The other views on this page have primarily been championed by the intellectuals. No one can deny that the doctrine of the Trinity was formed by the intellectuals of their day. The Arian view has been championed primarily by the common man: the fisherman and the carpenter. Arias was criticized because mostly unlearned men accepted his view. Thank God He gave His truth to the "foolish things of the world."</p>	<p>We agree with most of the comments suggested by the Arian view.</p> <p>In addition we feel that the others make too much out of the passages of scripture which can imply Jesus had a pre-existence. We believe that these passages need to be looked at with more reason.</p>

QUESTION	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
What do you wish those of other views would consider?	<p>Trinitarians are mistaken in believing that God can be more than one. They are foolish in believing that God is one and three at the same time for such a thing is impossible. Trinitarians need to realize they have a significant truth in realizing Jesus as God, but they need also to harmonize that belief with the fact that God is one and not three.</p> <p>Arians and Unitarians fail to believe that Jesus is God who had no beginning. They need to consider the plain texts that there is only one God, and that Jesus is God.</p>	<p>Men of great knowledge and faith spent centuries forming the creeds. Our counsel to others is that they accept by faith the reasonableness of the creeds established long ago.</p> <p>There is no need to reinvent new doctrine when the Church established these truths at a great cost. Just as we see God's overruling in protecting his word from destruction and used the Church to preserve it intact to this day, he has also blessed the Church with doctrine, and the blessings and overruling of God are not to be questioned.</p>	<p>1) We wish others would take the Scriptures as the sole source of belief.</p> <p>2) We would encourage others to reason on the Scriptures rather than accepting creeds with blind and foolish faith. They need to ask probing questions like: Would the author say it this way if he believed my way?</p> <p>3) Instead of wrestling the scriptures to prove a creed, it is better to cast off the creed and look at the scriptures as a whole. Don't be persuaded by one or two scriptures which seem to prove your point. But take the weight of all the scriptures into consideration. All too often men are told what the Bible says, and then told that they must by faith accept it. It is better to be like the Bereans who searched the scriptures to see if these things were so.</p> <p>4) The Jew and the Arian view God very much alike. The thoughtful student must ask himself: If it was hard to convince the Jews in the early church to let go of the Law, wouldn't it have been even harder to get them to change their view of God? Fifteen New Testament chapters are dedicated to changing the Jew's mind on the Law. And if it took that much to deal with the Law, shouldn't we find at least 1 or 2 chapters explaining the change in how God would be viewed from now on? But not a single verse suggests the Jew change his view of God. It's clear to the student of the Scriptures that the Jew was never asked to change his belief regarding God.</p>	Same as Arian

# THE OLD TESTAMENT

GENESIS	Oneness	Trinitarian	Arian	Unitarian
GEN 1:1 In the beginning God <sup>1</sup> created the heavens and the earth.	Same view as Trinitarian.	This verse shows that God did the creating. Thus, we will see later that both the Father and the Son are the creators.	The Heb. Word for God is Elohim. It is a general word used for God, but is also used for angels, Moses, and false gods. Here it is simply saying that Elohim created.	Same comment as Arian.
GEN 1:2 And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God <sup>1</sup> was moving over the surface of the waters.	Same comment as Trinitarian.	This verse completes the act of the Trinity. The Father, the Son, and now we see the Holy Spirit's active part in the creation.	This verse has no bearing on the subject. It is a simple statement of fact that God's spirit moved across the face of the waters.	No comment.
GEN 1:26 Then God <sup>1</sup> said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."	Same comment as Arian.	Note that God is speaking to himself and says let "Us" make man. This is proof that God is more than one person. Man is also a trinity. 1 Thes 5:23 shows that man is composed of three things: spirit, soul, and body.	God is speaking to those who would take part in the creation, namely the Logos. Man was made in God's image. Man is not three persons in one. Man is not a trinity -- he has one mind, one heart, one will. It is only those who are considered mentally ill who display symptoms of multiple personalities.	Yahweh is speaking to the "sons of Elohim" (Job 38:4-7) and uses "us" as the plural of majesty. Verse 26 implies more than one Creator, however verse 27 confirms that Yahweh acted alone as does Isa. 44:24.
GEN 3:5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."	Same basic view as Trinity.	Being like God is a Satanic lie. Anyone claiming to be like God is perpetuating that lie.	This verse has nothing to do with the Father, Son or holy Spirit. Satan is simply stating a truth in the context of a lie -- that man would not die. See 2 Pet 1:4.	Same comment as Arian.
GEN 3:22 Then the LORD <sup>2</sup> God <sup>1</sup> said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever"--	Same basic view as Trinity.	This verse shows the plurality of the Trinity. God is saying that man has become as <u>one of us</u> , which clearly implies that there is more than one.	God again is speaking to his Logos, who is the image of God, but not God.	See Gen 1:26.
GEN 6:3 Then the LORD <sup>2</sup> said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."	The spirit striving is a personal quality that shows that the Spirit is the person of God.	Same view as Oneness.	The point of God's declaration in this verse is to show that man (Adam) had 120 years left to live before the flood would end their lives. God's spirit or disposition is holy, and strove against the evil of man.	Same comment as Arian.
GEN 11:6 And the LORD <sup>2</sup> said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. GEN 11:7 "Come, let Us go down and there confuse their language, that they may not understand one another's speech."	Same basic view as Trinity.	Same comment as Gen 3:22. God refers to Himself as "us".	Same comment as Gen 3:22. God is speaking to his agents.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
GEN 16:7 Now the angel of the LORD <sup>2</sup> found her by a spring of water in the wilderness, by the spring on the way to Shur. ... 13 Then she called the name of the LORD <sup>2</sup> who spoke to her, "Thou art a God who sees"; for she said, "Have I even remained alive here after seeing Him?"	Same basic view as Trinity.	This passage shows the plurality of persons in God by identifying the angel as God but also separate at the same time. <sup>1</sup>	More should not be made of this passage than simply that God sent an angel to represent himself to Hagar. God's word does not contradict itself. No man can see God and live.	Same comment as Arian.
GEN 17:1 Now when Abram was ninety-nine years old, the Lord <sup>2</sup> appeared to Abram and said to him, "I am God <sup>4</sup> Almighty"; Walk before Me, and be blameless.	Same basic view as Trinity.	This is one of the possible occasions where God, in the person of the Son, manifested himself to Abram.	This is one of several instances where God represents himself through a representative angel. See note on Hos. 12:4.	Same comment as Arian.
GEN 18:1 Now the LORD <sup>2</sup> appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. 2 And when he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw {them,} he ran from the tent door to meet them, and bowed himself to the earth, ... 22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD <sup>2</sup> . GEN 19:1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw {them,} he rose to meet them and bowed down {with his} face to the ground.	Same basic view as Trinity.	This passage is one of the clearest in showing the Trinity. Here you have all three persons of the Trinity manifesting themselves to Abraham.	Be careful not to take this passage out of context. Later we find that two of these are spoken of as angels. (19:1) We must also keep in mind the words of John 1:18 which plainly says that no man has seen God at any time. Thus we must conclude that what Abraham is seeing here is not the Almighty God, but rather his representatives with one quite possibly being the Logos (Christ).	Same comment as Arian.
GEN 32:30 So Jacob named the place Peniel, for {he said,} "I have seen God <sup>1</sup> face to face, yet my life has been preserved."	Same basic view as Trinity.	Jacob saw God face to face, and we believe the face he saw was the face of the Logos.	Jacob wrestled with an angel who was there as God's representative, for no man can see God and live. John 1:18 Also see note on Hos. 12:4.	Same comment as Arian.
<b>EXODUS</b>				
EXO 3:4 When the LORD <sup>2</sup> saw that he turned aside to look, God <sup>1</sup> called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am." ... 6 He said also, "I am the God <sup>1</sup> of your father, the God <sup>1</sup> of Abraham, the God <sup>1</sup> of Isaac, and the God <sup>1</sup> of Jacob." Then Moses hid his face, for he was afraid to look at God <sup>1</sup> .	Same basic view as Trinity.	See Gen 17:1.	See John 1:18.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
EXO 3:13 Then Moses said to God <sup>1</sup> , "Behold, I am going to the sons of Israel, and I shall say to them, 'The God <sup>1</sup> of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14 And God <sup>1</sup> said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" 15 And God <sup>1</sup> , furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD <sup>2</sup> , the God <sup>1</sup> of your fathers, the God <sup>1</sup> of Abraham, the God <sup>1</sup> of Isaac, and the God <sup>1</sup> of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.	Same basic view as Trinity.	This passage helps to identify who Jesus is. For Jesus said that "before Abraham was born, I AM". (John 8:58)	God is telling Moses what he will be known as "I will become whatsoever I may become". The Heb. here is the equivalent of Yahweh. (Rotherham, 25-28)  Exo. 6:3 Tells us that God did not disclose himself as Yahweh or "LORD". Thus this passage can not be refereed to by John 8:58 which refers to Abraham, for Abraham lived long before Moses.	Same comment as Arian.
EXO 6:3 and I appeared to Abraham, Isaac, and Jacob, as God <sup>1</sup> Almighty <sup>7</sup> , but {by} My name, LORD <sup>2</sup> , I did not make Myself known to them.	Same basic view as Trinity.	See Gen 17:1.	✠ This passage should void any arguments that John 8:58 refers to Ex. 3:14 for God was known to Abraham as the Almighty, but never as "Yahweh" or "I AM".	Same comment as Arian.
EXO 8:10 Then he said, "Tomorrow." So he said, " <i>May it be</i> according to your word, that you may know that there is no one like the LORD <sup>2</sup> our God.	Same basic view as Trinity.	There can be only one true God. Anyone or anything else calling itself God would be a false god.	This is the foundation belief of God's people, that there is only one God.	Same comment as Arian.
EXO 15:11 "Who is like Thee among the gods, O LORD <sup>2</sup> ? Who is like Thee, majestic in holiness, awesome in praises, working wonders?	Same basic view as Trinity.	Same comment as Exo 8:10.	Same comment as Exo 8:10.	Same comment as Arian.
EXO 20:3 "You shall have no other gods <sup>1</sup> before Me. 4 "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 5 "You shall not worship them or serve them; for I, the LORD <sup>2</sup> your God <sup>1</sup> , am a jealous God <sup>1</sup> , visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me.	Same basic view as Trinity.	Only God can be God. Thus the Father cannot be one God and Christ another. Because there must be only one God the Father, Christ and the Holy Spirit compose that one God.	This simple commandment was given to Israel to keep them from worshipping idols. The commandment specifically says, "no other gods before Me." The word god here is Elohim, which is applied to angles, and to men of authority.  This commandment is missing in some version of the Catholic Bible. To compensate for this missing commandment the 10th is divided into two.	Same comment as Arian.
EXO 33:20 But He said, "You cannot see My face, for no man can see Me and live!"	Same basic view as Trinity.	This was true of the Divine Nature, but when Christ came He was also man and it was His humanity that could be seen.	✠ This is a clear statement of fact which Jesus himself repeated to confirm its truth. This proves that Jesus could not have been God. See John 1:18	Same comment as Arian.
EXO 34:14 --for you shall not worship any other god, for the LORD, <sup>2</sup> whose name is Jealous, is a jealous God <sup>4</sup> --	Same basic view as Trinity.	See Exo 20:3.	See Exo. 20:3.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>NUMBERS</b>				
NUM 11:17 "Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put {Him} upon them; and they shall bear the burden of the people with you, so that you shall not bear {it} all alone.	Same basic view as Trinity except that God's is only one person and thus it was God in his Spirit form which guided the 70.	God told Moses that He would use the third party of the Trinity to guide the seventy.	God's spirit or disposition and influence was also put on the seventy so they could carry the burden of overseeing the nation.	Same comment as Arian.
NUM 23:19 "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"	Same basic view as Trinity.	Man cannot be a God and thus any claims that any man is God is a false claim. (Bowen (2) pg 2)	The text says that God is not man that he should lie. This simply says that God will keep his promises unlike man who does not keep his word oftentimes.	Same comment as Arian.
<b>DEUTERONOMY</b>				
DEU 4:12 "Then the LORD <sup>2</sup> spoke to you from the midst of the fire; you heard the sound of words, but you saw no form -- only voice. 15 "So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, 16 lest you act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female,	Same basic view as Trinity.	God did not appear in a human form to Israel, lest they fall into idolatry; but this does not rule out His appearing in human form later, after they had learned to abhor idolatry. (Bowman (2) pg 11)	God manifests himself in many ways. This time He is a voice out of a fire. This verse does not contradict Exo 33:20 -- rather, it supports it.	Same comment as Arian.
DEU 4:35 "To you it was shown that you might know that the LORD <sup>2</sup> , He is God; there is no other besides Him.	Same basic view as Trinity.	See Exo 20:3	See Exo 20:3. There are over 7000 uses of the singular pronoun "He" referring to God. If God were 3 persons it would make sense that "they" would be used.	Same comment as Arian.
DEU 4:39 "Know therefore today, and take it to your heart, that the LORD <sup>2</sup> , He is God in heaven above and on the earth below; there is no other.	Same basic view as Trinity.	One of God's attributes is that He is omnipresent which means that He is everywhere.	A plain statement that God is God everywhere, but this verse does not say that God, Himself, is everywhere.	Same comment as Arian.
DEU 6:4 "Hear, O Israel! The LORD <sup>2</sup> is our God <sup>1</sup> , the LORD <sup>2</sup> is one!	☩ God is one, and if so, this must mean He is not three. Thus Jesus, the Father and the Holy Spirit are that one God.	The verse could also be translated "Hear, O Israel! The Lord is our God, the Lord alone." The point of the verse is not that God is one but rather that only Yahweh is God. We know that Yahweh is the Father, and the Son and the Holy Spirit. (Rhodes pg 230)	☩ God is one -- not three. Israel was surrounded on all sides with nations that worshipped pagan gods who could be multiple, similar to the Trinitarian view. Yahweh is distinguished in that he is one. This belief that God was one, and not three or some other number, set Israel apart. It was the practice of Jews in former days to use this verse as an affirmation of faith. The Heb. word "echad" is used over 800 times and only twice is it translated "alone". There is no support for translating it "alone" here other than it's more palatable for the Trinitarian.	Same comment as Arian.
DEU 6:13 "You shall fear <i>only</i> the LORD <sup>2</sup> your God; and you shall worship Him, and swear by His name.	Same basic view as Trinity.	This verse when applied by Jesus in Mat 4:10 shows that, if Jesus is recognized as one to be worshipped, then he must be of the one "Lord your God". See Mat. 4:10	Revelation 3:9 says God will have others worship before the Church. This does not make them God, any more than it makes Jesus God because he receives homage. However, we worship only Jehovah as the God and Father of all. This text directs Israel to worship Jehovah rather than the pantheon of false gods honored by the pagans, as verse 14 explicitly shows.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
DEU 10:17 "For the LORD <sup>2</sup> your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe.	Same basic view as Trinity.	When it says that Yahweh is the God of gods it does not mean that there are other gods that should be recognized as gods, rather it is an expression of his greatness.	Yahweh is the God of gods and Lord of lords. He is sovereign over Satan and every other god of this world.	Same comment as Arian.
DEU 18:15 "The LORD <sup>2</sup> your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.... 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 'And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require {it} of him.	Same basic view as Trinity.	Jesus held a number of titles when he was here, and Prophet was just one of them.	✠ This passage speaks prophetically of Jesus as God's prophet. Peter applies it to Jesus in Acts 3. Note the distinction between God and his prophet. This prophet is not God but speaks for God.	Same comment as Arian.
DEU 32:39 "See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded, and it is I who heal; And there is no one who can deliver from My hand.	Same basic view as Trinity.	See Deut 6:4.	This is a statement of God's sovereign right and control over the lives of men.	Same comment as Arian.
<b>JUDGES</b>				
JDG 14:6 And the Spirit of the LORD <sup>2</sup> came upon him mightily, so that he tore him as one tears a kid though he had nothing in his hand; but he did not tell his father or mother what he had done.	God Himself, manifested through the mode of the Spirit, helped Samson.	We do not know how the third person of the Trinity works but he is able to give great strength and power to men.	God's unseen power in the form of His holy Spirit came on Samson to give him strength. Samson was in no way possessed by a spirit Being.	Same comment as Arian.
<b>2 SAMUEL</b>				
2SA 7:22 "For this reason Thou art great, O Lord GOD <sup>2</sup> ; for there is none like Thee, and there is no God besides Thee, according to all that we have heard with our ears.	Same basic view as Trinity.	If Christ were just a man or if He were an angel then He would not be unique. However, Christ is unique and this makes Him God.	God is unique. There is not a Son who is equal to Him or a person called the Spirit who is equal to Him.	Same comment as Arian.
2SA 22:32 "For who is God, besides the LORD <sup>2</sup> ? And who is a rock, besides our God?	Same basic view as Trinity.	Only Yahweh is God and God is the rock which is Christ.	Yahweh is God and is "A" rock, one who is solid and can be counted on.	Same comment as Arian.
2SA 23:2 "The Spirit of the LORD <sup>2</sup> spoke by me, And His word was on my tongue. 3 "The God' of Israel said, The Rock of Israel spoke to me, 'He who rules over men righteously, Who rules in the fear of God',	Same basic view as Trinity.	The Spirit here identified as the Rock is God, as Jesus is the Rock and also God.	The word that was upon him was God's word spoken through God's holy Spirit.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>KINGS</b>				
1KI 8:23 And he said, "O LORD <sup>2</sup> , the God of Israel, there is no God like Thee in heaven above or on earth beneath, who art keeping covenant and {showing} lovingkindness to Thy servants who walk before Thee with all their heart,	Same basic view as Trinity.	See 2 Sam 7:22.	See 2 Sam 7:22.	Same comment as Arian.
1KI 8:27 "But will God' indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain Thee...	Same basic view as Trinity.	This passage implies that God is omnipresent.	✠ God is too great to be contained. One more reason that God is not the holy Spirit because the Spirit can be measured and can fit within man. See Eph 5:18.	Same comment as Arian.
1KI 8:60 so that all the peoples of the earth may know that the LORD <sup>2</sup> is God'; there is no one else.	Same basic view as Trinity.	See Deut 6:4	See Deut 6:4.	Same comment as Arian.
<b>CHRONICLES</b>				
1CH 17:20 "O LORD <sup>2</sup> , there is none like Thee, neither is there any God besides Thee, according to all that we have heard with our ears.	Same basic view as Trinity.	See 2 Sam 7:22	See 2 Sam 7:22.	Same comment as Arian.
2CH 15:3 "And for many days Israel was without the true God and without a teaching priest and without law.	Same basic view as Trinity.	God did not withdraw Himself for He is omnipresent, however He withdrew His favor.	God had withdrawn Himself from them. If God can withdraw Himself from someplace this would imply that He is not Omnipresent.	Same comment as Arian.
<b>NEHEMIAH</b>				
NEH 9:6 "Thou alone art the LORD <sup>2</sup> . Thou hast made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. Thou dost give life to all of them. And the heavenly host bows down before Thee.	Same basic view as Trinity.	See Deut 6:4.	✠ Note that God is alone -- not three persons.	Same comment as Arian.
<b>PSALMS</b>				
PSA 2:2 The kings of the earth take their stand, And the rulers take counsel together Against the LORD <sup>2</sup> and against His Anointed:	Same basic view as Trinity.		✠ A distinction is made between God and His Anointed. It is clear that God is not His Anointed.	Same comment as Arian.
PSA 2:7 "I will surely tell of the decree of the LORD <sup>2</sup> : He said to Me, 'Thou art My Son, Today I have begotten Thee.	Same basic view as Trinity.	See Heb 1:5.	✠ See Heb 1:5.	Same comment as Arian.
PSA 2:12 Do homage to the Son, lest He become angry, and you perish {in} the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!	Same basic view as Trinity.	God the Son was recognized in the times of David as the second member of the Trinity.	The contrast between Yahweh (verse 11) and the Son (this verse) show they are not the same. But even the Son is due homage as will someday be true of his Bride, the Church.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
PSA 8:5 Yet Thou hast made him a little lower than God <sup>1</sup> , And dost crown him with glory and majesty! 6 Thou dost make him to rule over the works of Thy hands; Thou hast put all things under his feet,	Same basic view as Trinity.	See Heb 2:7.	✠ How can Christ be a little lower than God and still be absolute God? See Heb 2:7.	Same comment as Arian.
PSA 24:7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 8 Who is the King of glory? The LORD <sup>2</sup> strong and mighty, The LORD <sup>2</sup> mighty in battle. 9 Lift up your heads, O gates, And lift {them} up, O ancient doors, That the King of glory may come in! 10 Who is this King of glory? The LORD <sup>2</sup> of hosts, He is the King of glory. Selah.	Same basic view as Trinity.	This passage is quoted in 1 Cor 2:8 which says that the "Lord of Glory" was crucified.	This passage poetically speaks of God's power and glory.  Some have suggested, in error, that this passage is quoted in 1 Cor 2:8. See 1 Cor 2:8.	Same comment as Arian.
PSA 22:8 "Commit {yourself} to the LORD <sup>2</sup> ; let Him deliver him; Let Him rescue him, because He delights in him."	Same basic view as Trinity.	This speaks only of Christ's flesh and not his God nature.	✠ This passage is applied to Jesus in Mat 27:43. A clear distinction is drawn between God and the one needing rescue. God is too great to ever need a rescuer.	Same comment as Arian.
PSA 33:6 By the word of the LORD <sup>2</sup> the heavens were made, And by the breath of His mouth all their host.	Same basic view as Trinity.	God is the creator of all things.	God is the creator of all things and he brings them into being by declaring them.	Same comment as Arian.
PSA 41:13 ¶ Blessed be the LORD <sup>2</sup> , the God of Israel, From everlasting to everlasting. Amen, and Amen.	Same basic view as Trinity.	Same view as Arian.	God existed from everlasting in the past and will continue to exist to everlasting in the future.	Same comment as Arian.
PSA 45:6-7 Thy throne, O God <sup>1</sup> , is forever and ever; A scepter of uprightness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated wickedness; Therefore God <sup>1</sup> , Thy God <sup>1</sup> , has anointed Thee with the oil of joy above Thy fellows.	Same basic view as Trinity.	✠ See Heb 1:8.	Even when the word "god" applies to Jesus (as here, per Heb. 1:8), it is clear that he recognizes a superior in his God. See Appendix A-1.	Same comment as Arian.
PSA 68:18 Thou hast ascended on high, Thou hast led captive Thy captives; Thou hast received gifts among men, Even among the rebellious also, that the Lord <sup>3</sup> God <sup>1</sup> may dwell there.	Same basic view as Trinity.	See Eph 4:8.	See Eph. 4:8.	Same comment as Arian.
PSA 82:6 I said, "You are gods <sup>1</sup> , And all of you are sons of the Most High. 7 "Nevertheless you will die like men, And fall like {any} one of the princes."	Same basic view as Trinity.	See John 10:34. Calling the judges of old " <u>elohim</u> " is a form of irony. (Bowman (2) pg 3)	✠ The word "god" here applies to the Israelites, honored as children of God. It should not surprise us then that the scriptures apply the word "god" to Jesus as well. See also John 10:34	Same comment as Arian.
PSA 83:18 That they may know that Thou alone, whose name is the LORD, <sup>2</sup> Art the Most High over all the earth.	Same basic view as Trinity.	See Deut 6:4.	This verse applies to God, our Father who is the most high and is not equal to any, not the Son and not the Spirit.	Same comment as Arian.
PSA 86:8 There is no one like Thee among the gods, O Lord; Nor are there any works like Thine.	Same basic view as Trinity.	See Sam 7:22	See 2 Sam 7:22.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
PSA 90:1 (A Prayer of Moses the man of God.) Lord <sup>6</sup> , Thou hast been our dwelling place in all generations. 2 Before the mountains were born, Or Thou didst give birth to the earth and the world, Even from everlasting to everlasting, Thou art God <sup>4</sup> .	Same basic view as Trinity.	The Triune God never had a beginning nor will ever have an end.	Almighty God, our Father, never had a beginning nor will ever have an end.	Same comment as Arian.
PSA 95:3 For the LORD <sup>2</sup> is a great God, And a great King above all gods, ... 6 Come, let us worship and bow down; Let us kneel before the LORD <sup>2</sup> our Maker.	Same basic view as Trinity.	God is the only God and all others are false Gods.	God, Yahweh, is to be esteemed above all. Above His Son and above His Son's Bride, the Church.  A few translators suggest this passage is quoted in Phil 2:10, however, most do not. We agree with those who do not.	Same comment as Arian.
PSA 100:3 Know that the LORD <sup>2</sup> Himself is God; It is He who has made us, and not we ourselves; <i>We are</i> His people and the sheep of His pasture.	Same basic view as Trinity.	Same view as Arian.	Yahweh is God over all of us, for we are created by Him.	Same comment as Arian.
PSA 102:24 I say, "O my God, do not take me away in the midst of my days, Thy years are throughout all generations.	Same basic view as Trinity.	One person of the Trinity has no problem recognizing another person of the Trinity as God.	✠ This passage refers prophetically to Jesus asking God for deliverance (compare verse 25 with Heb 1:10). Jesus recognized God as his superior.	Same comment as Arian.
PSA 102:25 "Of old Thou didst found the earth; And the heavens are the work of Thy hands.	Same basic view as Trinity.	See Heb 1:10-12	See Heb 1:10-12	Same comment as Arian.
PSA 102:26 "Even they will perish, but Thou dost endure; And all of them will wear out like a garment; Like clothing Thou wilt change them, and they will be changed.	Same basic view as Trinity.	See Heb 1:10-12	See Heb 1:10-12.	Same comment as Arian.
PSA 102:27 "But Thou art the same, And Thy years will not come to an end.	Same basic view as Trinity.	See Heb 1:10-12	See Heb 1:10-12	Same comment as Arian.
PSA 106:48 Blessed be the LORD <sup>2</sup> , the God of Israel, From everlasting even to everlasting. And let all the people say, "Amen." Praise the LORD <sup>2</sup> !	Same basic view as Trinity.	See Psa 41:13	See Psa. 41:13	Same comment as Arian.
PSA 110:1 (A Psalm of David.) The LORD <sup>2</sup> says to my Lord <sup>6</sup> : "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."	Same basic view as Trinity.	This passage is quoted in Mat 22:41-46 where Jesus is putting the Pharisees into a corner by asking whose son is the Messiah. They answered David. But Jesus also wanted them to see that the Messiah is also God. (Rhodes pg 161)	✠ God invited his Son to sit at His right hand. This invitation more than implies that the Son is not equal to the Father (God).	Same comment as Arian.
PSA 110:4 The LORD <sup>2</sup> has sworn and will not change His mind, "Thou art a priest forever according to the order of Melchizedek."	Same basic view as Trinity.	Christ was a priest after the order of Melchizedek who had no beginning or end just the same as God.	✠ Paul comments on this text in Heb 5:4,5. His point is no one can aspire to the priesthood unless he is honored by this call from God. Therefore "Christ glorified not himself to be made an high priest," but received this honor from God. Clearly Christ is subordinate to God.	Same comment as Arian.
PSA 110:5 The Lord <sup>6</sup> is at Thy right hand; He will shatter kings in the day of His wrath. 6 He will judge among the nations, He will fill {them} with corpses, He will shatter the chief men over a broad country.	Same basic view as Trinity.	This simply contrasts the position of God the Father with that of God the Son.	✠ This passage, like verse 1, speaks of Christ being at the right hand of God, a place given by God to him. Also seen here is the judgment that God has given his Son to rule over the nations.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
PSA 136:2 Give thanks to the God of gods, For His lovingkindness is everlasting. 3 Give thanks to the Lord of lords, For His lovingkindness is everlasting. 4 To Him who alone does great wonders, For His lovingkindness is everlasting;	Same basic view as Trinity.	Only God can do great wonders as was the case when Jesus healed the sick and raised the dead.	Verse 1 of this Psalm identifies the God of gods and Lord of Lords as Yahweh. It is true that the source of all "wonders" is Yahweh. Jesus performed many miracles during his 1st advent, but gave credit for these to his Father.	Same comment as Arian.
PSA 139:6 {Such} knowledge is too wonderful for me; It is {too} high, I cannot attain to it.	Same basic view as Trinity.	God is so far beyond us that He can not be understood in His glory as a triune God.	This passage poetically says that God's ability to know so much about us is impossible to understand. It says nothing about God being three or that the Trinitarian concept is hard to understand.	Same comment as Arian.
PSA 139:7 Where can I go from Thy Spirit? Or where can I flee from Thy presence?	Same basic view as Trinity.	The Spirit is omnipresent -- just like God.	The point is that God can send His Spirit, His influence everywhere. There is no place we can hide. The scriptures do not apply the quality of omnipresence to God or His Spirit, otherwise the concept of Jesus ascending to his Father would make no sense, because his Father would be everywhere. The same would be true of the Spirit. It was sent to the disciples on Pentecost. If it were already everywhere, then how could it be sent?	Same comment as Arian.
<b>PROVERBS</b>				
PRO 8:12 "I, wisdom, dwell with prudence, And I find knowledge {and} discretion.	Same basic view as Trinity.	None of Prov. 8 refers to Christ. Wisdom is a feminine word and thus cannot apply to Christ.	✠ Historically, this passage has been applied, by many Christians, to the Logos who was with God from the beginning of creation. This is probably correct, and if so it distinguishes him from God. (See also 1 Cor. 1:24)	See Prov 8:23.
PRO 8:22 "The LORD <sup>2</sup> possessed me at the beginning of His way, Before His works of old.	Same basic view as Trinity.	This text is not a literal description of Christ, but a poetic personification of wisdom, poetically saying that God "got" His wisdom before He did anything -- i.e., that God has always had wisdom. (Bowman (2) pg 10)	✠ Jesus is presented as being "possessed" by Jehovah. The Hebrew word <i>qanah</i> , translated "possessed", really means "created." Gesenius gives as the primary meaning of <i>qanah</i> : "to get, to gain, to obtain, to acquire." Davies gives it the meaning of "to form or make, to get or acquire, to gain or buy." Strong defines <i>qanah</i> as "to erect, i.e., to create; by extension to procure, especially by purchase. (PT785 Pg 55)	See Prov. 8:23
PRO 8:23 "From everlasting I was established, From the beginning, from the earliest times of the earth. 24 "When there were no depths I was brought forth, When there were no springs abounding with water. 25 "Before the mountains were settled, Before the hills I was brought forth; 26 While He had not yet made the earth and the fields, Nor the first dust of the world. 27 "When He established the heavens, I was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 When He set for the sea its boundary, So that the water should not transgress His command, When He marked out the foundations of the earth;	Same basic view as Trinity.	See Prov 8:12.	✠ Described in poetic language, this is the beginning of the Logos' (God's Son before his first advent) existence. This description is consistent with other texts which speak of his being the first of God's creation (Rev 3:14, Col 1:15-16).	The context shows the subject to be wisdom personified. It is also personified as a female. If Jesus existed as the epitome of wisdom, why does Rev. 5:12 say he is worthy to receive wisdom? It was Yahweh who used His great wisdom in the creation of all things. That's all we are to understand from this passage. (Psa 104:24)

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
PRO 8:30 Then I was beside Him, {as} a master workman; And I was daily {His} delight, Rejoicing always before Him, 31 Rejoicing in the world, His earth, And {having} my delight in the sons of men.	Same basic view as Trinity.	See Prov 8:12	✠ This passage is consistent with the New Testament texts which tell us that Christ created all things, both visible and invisible. (Col 1:16) But in context we understand that all things are from the Father (God) but by Jesus Christ. (1 Cor 8:6)	See Prov 8:23.
PRO 30:4 Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know!	Same basic view as Trinity.	✠ Although it was not well known at the time of Christ, it must have been in earlier periods, that God had a son.	This is poetic language that was not understood by those who read it until the time of the first advent. Jews never believed that God had a Son, and thus their surprise when he was called such.	Same comment as Arian.
<b>ISAIAH</b>				
ISA 2:2 Now it will come about that In the last days .... 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD <sup>2</sup> , To the house of the God <sup>1</sup> of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the LORD <sup>2</sup> from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.	Same basic view as Trinity.	This passage was fulfilled in Jesus' ministry as he preached to the people his Gospel. His words were God's words, and thus he was God.	Some have suggested the phrase in verse 3, "... the law will go forth from Zion, and the word of the Lord from Jerusalem", is referred to in Luke 24:47 where Jesus tells the disciples that forgiveness of sins will be proclaimed beginning from Jerusalem. However, these two passages are speaking of two different periods of time and do not refer to the same thing. Isaiah 2:3 refers to God's Kingdom on earth when they will hammer their swords into plowshares, ushering in true peace on earth. Luke 24:47 refers to sending the Apostles out after our Lord's resurrection to make disciples in all the earth starting from Jerusalem.	Same comment as Arian.
ISA 6:1 In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. ... 5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD <sup>2</sup> of hosts."	Same basic view as Trinity.	Isaiah was made to see God.	✠ Isaiah did not actually see God, as this was a vision. We know it was a vision because in verse 3 it says "The whole earth is full of His Glory", which did not happen in Isaiah's day but is a promise of the future. We see nothing here in Isaiah's vision that he saw three persons in the one Yahweh.	Same comment as Arian.
ISA 6:8 Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"	Same basic view as Trinity.	This verse demonstrates the plurality of the Godhead in referring to himself as "I" and as "Us".	This verse specifies "I" (God) will send someone for "us" (God and those sympathetic to His cause) such as Isaiah whom God was addressing. This text defines God as singular, not plural.	Same comment as Arian.
ISA 7:14 "Therefore the Lord <sup>8</sup> Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.	Same basic view as Trinity.	See Mat 1:23.	There actually was a child called Immanuel. This prophecy took place centuries before Christ. No one would think that this Child was God. However the greater fulfillment of this prophecy was Christ, but just as the first child was not God, neither was Christ. See Mat 1:23	Same comment as Arian.
ISA 8:13 "It is the LORD <sup>2</sup> of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.	Same basic view as Trinity.	See 1 Pet 3:14.	See 1 Pet 3:14.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ISA 8:14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, {And} a snare and a trap for the inhabitants of Jerusalem. 15 "And many will stumble over them, Then they will fall and be broken; They will even be snared and caught."	Same basic view as Trinity.	See Mat 21:44.	See Mat 21:44.	Same comment as Arian.
ISA 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God <sup>1</sup> , Eternal Father, Prince of Peace.	✠ This is a key verse showing that God is both father and son.	Same basic view as Arian.	Jesus is styled the "eternal father" just as Paul styles him the "Adam" or life-giver for the race (1 Cor. 15:45-47). This does not mean he is the same as his own father, God.	Same comment as Arian.
ISA 11:1-5 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. ... And He will delight in the fear of the LORD, <sup>2</sup> And He will not judge by what His eyes see, Nor make a decision by what His ears hear; But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.	Same basic view as Trinity.	Christ delights in those who have reverential fear for him.	✠ Speaks prophetically of Jesus, a parallel is drawn between Jesus and David. Notice that "he will delight in the fear of the LORD". This only makes sense if Jesus is not God, for God would not fear himself.	Same comment as Arian.
ISA 11:2 And the Spirit of the LORD <sup>2</sup> will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD <sup>2</sup> .	Same basic view as Trinity.	God the Spirit works in various ways.	This passage describes God's Spirit in various operations. There is nothing here that gives the idea that the spirit is a person.	Same comment as Arian.
ISA 25:8 He will swallow up death for all time, And the Lord <sup>8</sup> GOD <sup>2</sup> will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD <sup>2</sup> has spoken.	Same basic view as Trinity.	See 1 Cor 15:54.	See 1 Cor 15:54.	Same comment as Arian.
ISA 28:16 Therefore thus says the Lord <sup>8</sup> God <sup>2</sup> , "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone {for} the foundation, firmly placed. He who believes {in it} will not be disturbed.	Same basic view as Trinity.	Yahweh, Israel's rock, lays a tested stone, God the Son in Zion.	✠ This passage is quoted in Romans 9:33, 10:11 and 1 Pet 2:6. It should be clear to the reader that the stone is not God but something God lays as a cornerstone so those who believe in it will not be disturbed.	Same comment as Arian.
ISA 37:20 "And now, O LORD <sup>2</sup> our God, deliver us from his hand that all the kingdoms of the earth may know that Thou alone, LORD <sup>2</sup> , art God."	Same basic view as Trinity.	Only Yahweh is God and thus all other gods must, by default, be false gods. (Bowman (2) pg 2)	Israel pleads for Yahweh to show that he alone is God by delivering them from Sennacherib. God answered their prayer.	Same comment as Arian.
ISA 40:3 A voice is calling, "Clear the way for the LORD <sup>2</sup> in the wilderness; Make smooth in the desert a highway for our God <sup>1</sup> ."	Same basic view as Trinity.	See Mat 3:3.	See Mat 3:3.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ISA 40:10 Behold, the Lord <sup>8</sup> GOD <sup>2</sup> will come with might, With His arm ruling for Him. Behold, His reward is with Him, And His recompense before Him. 11 Like a shepherd He will tend His flock, In His arm He will gather the lambs, And carry {them} in His bosom; He will gently lead the nursing {ewes.}	Same basic view as Trinity.	God is 100% God. Thus God's arm is also God and since this speaks of Christ, it also speaks of God.	☩ God's "arm" is a metaphor for Christ. This is seen in John 12:38. This metaphor shows us just how close Christ is to God, yet is not God. See also Isa 53:1 and John 12:38.	Same comment as Arian.
ISA 40:18 To whom then will you liken God? Or what likeness will you compare with Him?	Same basic view as Trinity.	It is impossible to understand God's triune nature for there is nothing like it.	In contrast to the idols of silver and gold there is no comparison.	Same comment as Arian.
ISA 40:25 "To whom then will you liken Me That I should be {his} equal?" says the Holy One.	Same basic view as Trinity.	The Father, Son, and Holy Spirit are all equal but Yahweh has no equal.	God has no equal. Jesus is not equal to him nor is His Spirit equal to him.	Same comment as Arian.
ISA 40:28 Do you not know? Have you not heard? The Everlasting God <sup>1</sup> , the LORD <sup>2</sup> , the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.	Same basic view as Trinity.	The Divine nature can never become tired, but the human nature taken on by Christ did become weary.	☩ Yahweh does not become tired. However Jesus did become tired.	Same comment as Arian.
ISA 41:4 "Who has performed and accomplished it, Calling forth the generations from the beginning? 'I, the Lord, am the first, and with the last. I am He.'"	Same basic view as Trinity.	See Rev 1:8.	See Comment on Rev. 1:8	Same comment as Arian.
ISA 42:1 "Behold, My servant, whom I uphold; My chosen one in whom My soul delights. ... ISA 42:8 "I am the LORD <sup>2</sup> , that is My name; I will not give My glory to another, Nor My praise to graven images.	Same basic view as Trinity.	Isa 42:8 gives the thought that God will not share his glory with any other. This would include other gods. Thus the only way Christ can receive the same glory is to be of God Himself.	1) Many do not take verse 8 into context. God will not share his glory with any other one but the one he talks about in the context -- his servant. Mat. 12:18-21 and Acts 4:27 identifies this servant as Christ. 2) It is possible that the contextual meaning is that God will not yield his glory to the heathen gods. Notice that he mentions graven images specifically in ver 8. 3) The argument that says Jesus is God since Jesus was glorified is not consistent with the broader context of scripture. Consider Jeremiaiah 30:19, "I [God] will glorify them [His people]," and Revelation 21:11 which tells us the church, The New Jerusalem, will have the glory of God.	Same comment as Arian.
ISA 43:10 "You are My witnesses," declares the LORD <sup>2</sup> , "And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He. Before Me there was no God <sup>4</sup> formed, And there will be none after Me.	Same basic view as Trinity.	This passage is the words of the Logos.	This text affirms that Jehovah God is unique. There has never been his equal, and never shall be. Others have been called gods (Psa 82:6) but not the equal or rival of God, as for example the heathen deities might be misconstrued to be. This of course does not forbid God raising up his Church class to be part of his divine family, any more than it forbids Him to exalt Christ "above every name that is named" as God's honored representative.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ISA 43:11 "I, even I, am the LORD <sup>2</sup> ; And there is no savior besides Me. ... 12 "It is I who have declared and saved ... "And I am God <sup>4</sup> ... 13 "Even from eternity I am He;	Same basic view as Trinity.	This parallels Acts 4:12: "... for there is no other name under heaven ... by which we must be saved". Because Isa 43:11 refers to God and Acts 4:12 refers to Christ we must conclude they are the same.	In the context of salvation, God is the savior because he is the architect of salvation by the giving of his son. So faith in both He and His son becomes necessary for salvation, even though it was God's plan. In Obadiah 21 the Church is also called saviors. The Church too will have a part in man's salvation even though they were neither the architect nor the redemption price for man's salvation.	Same comment as Arian.
ISA 43:15 "I am the LORD <sup>2</sup> , your Holy One, The Creator of Israel, your King."	Same view as Arian.	Jesus claimed to be King and Yahweh here claims to be king. This shows they are the same.	✠ God reminds Israel who their creator and ultimate king is -- Him. Notice that it says "Holy one" -- NOT Holy Three.	Same comment as Arian.
ISA 44:6 "Thus says the LORD <sup>2</sup> , the King of Israel And his Redeemer, the LORD <sup>2</sup> of hosts: 'I am the first and I am the last, And there is no God <sup>1</sup> besides Me.	Generally agrees with the Arian view on this verse.	Note the dual nature of Yahweh. He is two personalities at once – King of Israel and Redeemer. See also Rev 1:8.	Yahweh is both Redeemer and King of Israel at the same time. There is only one person spoken of here. Some Trinitarians mistakenly believe the "his" in "his Redeemer" refers to Yahweh, thus getting the idea that there are two persons spoke of here both of which are Yahweh. However, the Trinitarian translators believe the word "his" refers to Israel because it is not capitalized. Besides, God does not need a redeemer. See also Rev. 1:8	Same comment as Arian.
ISA 44:8 "... Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God <sup>2</sup> besides Me, Or is there any other Rock? I know of none."	Same basic view as Trinity.	Not only is God the only God, but God is the Rock and the same Stone that the builders rejected which is Christ.	The point God is making to Israel is clear -- the pagan deities are no gods at all.	Same comment as Arian.
ISA 44:24 Thus says the LORD <sup>2</sup> , your Redeemer, and the one who formed you from the womb, "I, the LORD <sup>2</sup> , am the maker of all things, Stretching out the heavens by Myself, And spreading out the earth all alone,	Same basic view as Trinity.	This verse is similar to Col 1:16, 17 which states that Christ is the creator of all things, but here we have Yahweh the creator of all things. It shows they are the same.	God is the supreme creator. He is the architect of all creation. But His Son, not mentioned here, but elaborated on in Col 1:16 & 17 created all things through God. See Col 1:16 & 17 for further elaboration.	Same comment as Arian.
ISA 45:5 "I am the LORD <sup>2</sup> , and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; 6 "That men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD <sup>2</sup> , and there is no other,"	Same basic view as Trinity.	✠ This passage is key to understanding God. Only Yahweh is God and no other. This means that if Jesus is God then he must be Yahweh.	The context of Isaiah's words are concerning God's power and sovereignty over his creation and his ability to use what ever and whomever he wants to accomplish his purpose. Only God, Yahweh, can do this, Babylon's Idols can't. This context is not about God's son, nor does it negate the Logos' divine like qualities.	Same comment as Arian.
ISA 45:14 Thus says the LORD <sup>2</sup> , "The products of Egypt and the merchandise of Cush And the Sabeans, men of stature, Will come over to you and will be yours; They will walk behind you, they will come over in chains And will bow down to you; They will make supplication to you: 'Surely, God is with you, and there is none else, No other God.'"	Same basic view as Trinity.	See Isa 45:5.	See Isa 45:5.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ISA 45: 21-22 "Declare and set forth {your case;} Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD <sup>2</sup> ? And there is no other God besides Me, A righteous God and a Savior; There is none except Me. "Turn to Me, and be saved, all the ends of the earth; For I am God <sup>4</sup> , and there is no other.	Same basic view as Trinity.	See Isa 45:5.  Only God is the savior and if Jesus is the savior then he must be God.	See Isa 45:5  Here God claims to be the only savior or deliverer. However, consider: OBA 1:21 "The deliverers [saviors] will ascend Mount Zion To judge the mountain of Esau, And the kingdom will be the LORD's <sup>2</sup> " This shows that savior will also apply to the Church in Christ's Kingdom when they reign with him.	Same comment as Arian.
ISA 45:23 "I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear {allegiance.}	Same basic view as Trinity.	See Phil 2:10 and Rom 14:9-11	See Romans 14:9-11 and Phil 2:10.	Same comment as Arian.
ISA 46:9 "Remember the former things long past, For I am God, and there is no other; {I am} God, and there is no one like Me,	Same basic view as Trinity.	Only Yahweh is God and thus all others are false by default. (Bowman (2), pg 2)	Relative to all the Babylon idols only Yahweh is God. Context must always be considered when making exclusive claims.	Same as Arian.
ISA 48:11 "For My own sake, for My own sake, I will act; For how can <i>My name</i> be profaned? And My glory I will not give to another.	This verse shows that God can not give his glory to another person.	God gave glory to Christ, thus we must conclude that glory was not given to another thus the glory stayed with God.	This verse contrasts what God has done for Israel with what idols (ver 5) have done for them. (See comment on Isa 42:1) Context is important here. In Isa 60 we see Zion glorified with God's glory. In Rev 21:9-27 the Church of Christ likened to Jerusalem coming down out of heaven and "having the glory of God." The scriptures teach that God will give his glory to others, but in the context of Isa 48, he will not share his glory with pagan idols.	Same as Arian.
ISA 48:12 "Listen to Me, O Jacob, even Israel whom I called; I am He, I am the first, I am also the last.	Same basic view as Trinity.	See Rev 1:8.	See Isa 44:6.	Same comment as Arian.
ISA 48:16 "Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord <sup>8</sup> GOD <sup>2</sup> has sent Me, and His Spirit."	Same basic view as Trinity.	Here we have the three persons of the Trinity mentioned.	In the passage the following are identified: "I" and "me" = Isaiah. "Lord GOD" = Yahweh. "Spirit" = God's holy Spirit. There is no mention of any Trinity or even a slight implication of one in this verse.	Same comment as Arian.
ISA 53:1 Who has believed our message? And to whom has the arm of the LORD <sup>2</sup> been revealed?	Same basic view as Trinity.	The arm of God is Christ -- but isn't the arm of God also God?	This identification of the Messiah as "the LORD's arm" is important to understand many other Old Testament passages.	Same comment as Arian.
ISA 53:10 But the LORD <sup>2</sup> was pleased to crush Him, putting {Him} to grief; If He would render Himself {as} a guilt offering, He will see {His} offspring, He will prolong {His} days, And the good pleasure of the LORD <sup>2</sup> will prosper in His hand.	Same basic view as Trinity.	God, the mighty judge, came down to earth and paid the price himself.	☩ The LORD did not bruise himself.	Same comment as Arian.
ISA 53:12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.	Same basic view as Trinity.	See Isa 53:10.	☩ God's promise to highly exalt his son. If the messiah were equal with God then no exaltation would be needed.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ISA 54:13 "And all your sons will be taught of the LORD <sup>2</sup> ; And the well-being of your sons will be great.	Same basic view as Trinity.	Jesus was the Great Teacher and this verse speaks of him.	Jesus spoke his Fathers words, he taught what his Father wanted. This verse speaks of the Father as the teacher. John 17:8 "the words which Thou gavest Me I have given to them."	Same comment as Arian.
ISA 61:1 The Spirit of the Lord <sup>6</sup> GOD <sup>2</sup> is upon me, Because the LORD <sup>2</sup> has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners;	Same basic view as Trinity.	Christ and the Spirit work together to bring good news to men.	Not a person, but the holy influence of God, came upon Jesus.	Same comment as Arian.
ISA 63:10 But they rebelled and grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them.	Same basic view as Trinity.	See Eph 4:30.	See Eph 4:30.	Same comment as Arian.
<b>JEREMIAH</b>				
JER 10:6 There is none like Thee, O LORD <sup>2</sup> ; Thou art great, and great is Thy name in might. 7 Who would not fear Thee, O King of the nations? Indeed it is Thy due! For among all the wise men of the nations, And in all their kingdoms, There is none like Thee.	Same basic view as Trinity.	Jesus Christ is the King of nations and there is none like him for he is the LORD God.	✠ There is none exactly like or equal to Yahweh, not even His son.	Same comment as Arian.
JER 10:10 But the LORD <sup>2</sup> is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, and the nations cannot endure His indignation.	Same basic view as Trinity.	See Deut 6:4.	Contrasted to all the pagan gods around, this is a very true statement.	Same comment as Arian.
JER 23:6 "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The LORD <sup>2</sup> our righteousness.'	Same basic view as Trinity.	The Church will get this name, but Christ always and eternally had it.	✠ This is a title for Jesus, and it is also applied to the Church in Jer 33:16. This passage is not calling Jesus Yahweh any more than Jer 33:16 is calling the Church (symbolically spoken of as Jerusalem) Yahweh.	Same comment as Arian.
<b>DANIEL</b>				
DAN 7:13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.	This is very figurative and symbolic language and should not be taken literally.	The distinction between One like a Son of Man, Christ, and the Ancient of Days is simply the distinction between God the Son and God the Father.	✠ A clear distinction is made between the "Son of Man", Jesus Christ, and the "Ancient of Days", God. The next verse show that dominion was given to him. If Jesus were God, nothing could be given to him.	Same comment as Arian.
<b>HOSEA</b>				
HOS 11:9 I will not execute My fierce anger; I will not destroy Ephraim again. For I am God <sup>4</sup> and not man, the Holy One in your midst, And I will not come in wrath.	Same basic view as Trinity.	Man cannot be God and thus any claim that a man is a god is false. (Bowman (2), pg 2)	✠ God says he is not man. What did that make Jesus Christ?	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
HOS 12:3 In the womb he took his brother by the heel, And in his maturity he contended with God <sup>1</sup> . 4 Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel, And there He spoke with us,	Same basic view as Trinity.	No comment.	The Genesis account (Gen 32:24-32) does not specify "angel" but says, "I have seen God face to face". However, Hosea makes it clear that the one Jacob wrestled with was an angel, and not God himself. This is key to understanding that in other Old Testament references where it appears that the LORD is dealing directly with an individual it is actually a messenger sent on His behalf.	Same comment as Arian.
HOS 12:5 Even the LORD <sup>2</sup> , the God <sup>1</sup> of hosts; The LORD <sup>2</sup> is His name.	Same basic view as Trinity.	See Exo 3:15.	See Exo 3:15.	Same comment as Arian.
<b>JOEL</b>				
JOE 2:28 "And it will come about after this that I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. 29 "And even on the male and female servants I will pour out My Spirit in those days	Same basic view as Trinity.	When it says the Spirit is poured out on the nations it simply means that God the Spirit will begin to influence all the nations.	☩ One cannot pour a being for even a spirit being has a body (1 Cor 15:40-49). One can pour an influence like when a bottle of perfume is opened its influence can spread throughout the room. This text demonstrates the difficulty in making God's Spirit a person.	Same comment as Arian.
JOE 2:32 "And it will come about that whoever calls on the name of the LORD <sup>2</sup> will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD <sup>2</sup> has said, Even among the survivors whom the LORD <sup>2</sup> calls.	Same basic view as Trinity.	See Acts 2::21 and Rom 10:13.	See Acts 2:21 and Rom 10:13.	Same comment as Arian.
<b>OBADIAH</b>				
OBA 1:21 The deliverers will ascend Mount Zion to judge the mountain of Esau, And the kingdom will be the LORD's <sup>2</sup> .	Same basic view as Trinity.	God is the only savior, thus these must be false saviors by default.	☩ Even though there will be a class of saviors, the Church in Christ's Kingdom, the Kingdom will still belong to God.	Same comment as Arian.
<b>MICAH</b>				
MIC 5:2 "But as for you, Bethlehem Ephrathah, {Too} little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity."	Same basic view as Trinity.	This verse parallels Psa 90:2 which shows that God is from everlasting.	Jesus was destined from long ago for his mission. However, as with many uses of the word everlasting in the Old Testament (Heb <i>olam</i> ), it does not necessarily mean forever in its extreme sense. Revelation 3:14 affirms that Jesus did have a beginning, and Colossians 1:18 that he was the firstborn of every creature.	The phrase "goings forth" means "a family descent." Jesus' family descent or ancestry goes back as far as his Father's existence or "from everlasting".
MIC 5:4 And He will arise and shepherd {His flock} In the strength of the LORD, <sup>2</sup> In the majesty of the name of the LORD <sup>2</sup> His God <sup>1</sup> . And they will remain, Because at that time He will be great to the ends of the earth.	Same basic view as Trinity.	Christ is the LORD, and thus when it says He will shepherd His flock in the strength of the LORD, that's exactly what it means.	☩ This passage distinguishes a difference between the Messiah and Yahweh when it says he will arise with the strength of the LORD.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MIC 7:18 Who is a God like Thee, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love.	Same basic view as Trinity.	✠ Only God can pardon sin as did Jesus.	Not only can God forgive sin, but we can too. Mat 18:21-22.	Same comment as Arian.
<b>ZECHARIAH</b>				
ZEC 4:10 "For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel-- {these are} the eyes of the LORD <sup>2</sup> which range to and fro throughout the earth.	Same basic view as Trinity.	God sees everywhere because He is everywhere.	God sees everywhere but is not Himself everywhere. The notion that God is omnipresent is a concept from ancient Greek and eastern belief systems and did not originate with Jewish or early Christian faiths.	Same comment as Arian.
ZEC 12:10 "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.	Same basic view as Trinity.	✠ Notice how God was pierced when Jesus was pierced. Thus Jesus must be God.	"They will look on Me ... and ... mourn ... for him." If the me is God, then it is fulfilled through his representative Jesus, as Rev 1:7 and John 19:37 applies it. It is possible that "me" should be "him" to match the "him" later in the text. The ASV Nelson Bible footnote says "According to some MSS., him."	Same comment as Arian.
ZEC 13:7 "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD <sup>2</sup> of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.	Same basic view as Trinity.	The only distinction drawn here is the distinction between God the Father and God the Son.	✠ Matthew and Mark apply this verse to Jesus being crucified and the disciples being scattered. However, the student of prophecy will note that the context of this prophecy applies to the end of the Gospel age when Christ returns and the day of wrath begins. This is a double application. The fact that Matthew and Mark both use an application of this passage shows us they recognize a distinction between the Shepherd and Yahweh.	Same comment as Arian.
ZEC 14:9 And the LORD <sup>2</sup> will be king over all the earth; in that day the LORD <sup>2</sup> will be {the only} one, and His name {the only} one.	Same comment as Arian.	The LORD alone will be king and that king is the king of the Jew's, Jesus.	✠ When this text is fulfilled, then the heathen deities will be no more. Note, the translators added the words "the only" so that it would fit their bias that God is three. The literal text says that the LORD will be one.	Same comment as Arian.
<b>MALACHI</b>				
MAL 3:1 "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD <sup>2</sup> of hosts.	Same basic view as Trinity.	Jesus as the represntatiave of the Godhead can be called a messnger.	✠ There are two different messengers in this verse. One is John the Baptist who prepared the way for the Lord, and the other is the messenger of the Covenant, Jesus (mediator of the New Covenant) who comes to his temple (the Church). Just as John was not God, neither is Jesus.	Same comment as Arian.

**Footnotes: Hebrew words used for God, Lord, etc.**

1. ELOHIM - God; objects of worship
2. JEHOVAH / YAHWEH - the Eternal
3. JAH - Jehovah having become
4. EL - The Omnipotent God; mighty one
5. ELOAH - The living God; an object of worship
6. ELYON - The most high God
7. SHADDAI - The almighty.
8. ADON & ADONAI - denotes head ship in various aspects; lord, lords
9. ADONIM - plural of Adon

**Choice of The New American Standard Bible text:**

The Greek language has a certain amount of ambiguity as does English. Most modern English translations (including the popular New International Version), in an effort to make the Scriptures easier to read, remove much of the original text's ambiguity. For example, if the literal text were to say: "The love of God". The translator may decide to translate the text: "God's love for you", or he might translate it: "Your love for God". The reader can interpret the original text either way. However, when the translator chooses one of the ways to translate a text and eliminates the ambiguity, you miss the opportunity to view the text in other ways. The NASV generally holds to the literal meaning, including leaving much of the original ambiguity intact. So, for it's superior effort to remain true to the original Greek and it's use of the most reliable manuscripts, we chose the NASV as our text of preference. (For a good example of this ambiguity and how a passage can be viewed completely differently, see Luke 18:18-19.)

The reader should keep in mind that the translators of the NASV were believers in the doctrine of the Trinity and thus what bias does exist in the translation will lean in the direction of the Trinity.

# THE NEW TESTAMENT

## MATTHEW

MAT 1:18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.	Same basic view as Trinity.	God, the Holy Spirit, by way of miraculous power made Mary pregnant. She did not have a physical encounter with God the Spirit.  Some would suggest that Mary was at this time elevated to the status of Mother of God based on her holiness.	✠ Mary became pregnant with Jesus by the Father's power and extended influence through His holy Spirit. If we viewed the Spirit as a person or being, as does Oneness or Trinity beliefs, then Jesus would logically be the son of the holy Spirit, and Mary's virginity would be in question. (Prior to the flood, Angelic (spirit) beings (persons) took wives and bore children. Gen 6:4)	Same comment as Arian.
MAT 1:23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," WHICH TRANSLATED MEANS, "GOD WITH US."	Same basic view as Trinity.	This verses tells us that Jesus would be called by a name that would mean "God with us". This simply identifies Jesus as God.	This was not given as a name to Jesus. He was called Jesus. This is a reference to a passage in Isaiah about a child named Immanuel. It must also be observed that the actual child in Isa 7 who was named Immanuel was of course not God, even though his name meant "God with us". Likewise, Jesus was not God, but his birth signified that God was with Israel for their saving.	Same comment as Arian.
MAT 2:11 And they came into the house and saw the Child with Mary His Mother; and they fell down and worshiped Him;...	Same basic view as Trinity.	Only God can receive worship, and thus Jesus must be God if he can properly receive worship.	The wise men worshiped Jesus as God's anointed. There is not even a hint that they thought the child was God. There are many examples of individuals bowing and worshipping the King of Israel to show their respect. Even King David accepted such gestures.	Same comment as Arian.
MAT 3:3 For this is the one referred to by Isaiah the prophet, saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'"	Same basic view as Trinity.	John prepared the way for Jesus. The word used in the Old Testament for LORD is Yahweh, which refers to God. Thus John prepared the way for Jesus who is God.	Isa 40:3, quoted by Matthew refers to the work started by John in preparing the way for God. The prophesy refers fully to work in God's Kingdom under the reign of the Messiah.	Same comment as Arian.
MAT 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.	Same basic view as Trinity.	Only God can baptize someone with the Holy Spirit and thus Jesus who came after must be God.	This passage is simply saying that Christ will baptize the people of Israel with the holy Spirit and fire (the destruction that came on the nation 40 years later).	Same comment as Arian.
MAT 3:17 and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased."	Because God is omnipresent his voice could come from heaven while being baptized on earth. (Bernard, 8-1)	This was God the Father speaking to God the Son.	God was well pleased with His son Jesus. The implication is clear that Jesus was willing to do his Father's will.	Same comment as Arian.
MAT 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.	Same basic view as Trinity.	Jesus was 100% man and 100% God. As God he could not be tempted, but as Man he could be tempted.	✠ Jesus was tempted. If he were God he could not have been tempted. James 1:13 "... for God cannot be tempted ...". See also Heb 4:15	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAT 4:3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." ... 4:6 and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and 'On their hands they will bear You up, Lest You strike Your foot against a stone.'"	Same basic view as Trinity.	"Son" in Scripture can mean simply one possessing the nature of something, whether literal or figurative (e.g., "Son of Man", "sons of thunder", "sons of disobedience", cf. Mark 3:17; Eph 2:1). Thus, the "Son of God" has the nature of God and is thus God. (Bowman (2) pg 9)	<p>✠ Satan recognized Jesus, not as God, but rather as the Son of God. See also verse 3</p> <p>✠✠ God needs no help holding Himself up, nor is falling a possibility with God. Satan's suggestion to Jesus shows that Satan was in a superior position to Christ, for he had something to offer which Christ did not possess at that time.</p>	Same comment as Arian.
MAT 4:7 Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"	Same basic view as Trinity.	Jesus stated that he, as God, should not be tempted with the devil's offer.	✠ Jesus is not referring to himself as God here, rather he is saying that if he were to follow through with the offer he would be tempting his God, his Father. If he were God this would make no sense.	Same comment as Arian.
MAT 4:8 Again, the devil *took Him to a very high mountain, and *showed Him all the kingdoms of the world, and their glory; 4:9 and he said to Him, "All these things will I give You, if You fall down and worship me." 4:10 Then Jesus *said to him, "Begone, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"	Same basic view as Trinity.	Only the true God is to be worshiped. But Jesus accepted worship on more than one occasion. We must conclude that Jesus must be of the one true God.	<p>✠ This text affirms that Jesus was intent on worshipping only God. Satan knew Jesus was not God, and wished to turn his affections away from the true God, his Father. Jesus steadfastly refused.</p> <p>As God's representative, Jesus did receive worship, homage, from others, just as the church shall in the future (Rev 3:9; Isa 60:14).</p>	Same comment as Arian.
MAT 6:9 "Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name.	The primary role in God of answering prayer is the Father's. Thus the role of the Son directs the disciples to pray to the Father.	Same view as Arian	The passage shows a distinction between the Father and the Son.	Same comment as Arian.
MAT 8:2 And behold, a leper came to Him, and bowed down to Him, saying, "Lord, if You are willing, You can make me clean."	Same basic view as Trinity.	See Mat 2:11.	See Mat 2:11.	Same comment as Arian.
MAT 8:29 And behold, they cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?"	Same basic view as Trinity.	They recognized Jesus as God the Son.	✠ Consistently, Jesus is recognized as the Son of God, not God himself. If indeed Jesus were God, he, at some point in time would have been addressed as such by those who knew -- such as these demons.	Same comment as Arian.
MAT 9:6 "But in order that you may know that the Son of Man has authority on earth to forgive sins"-- then He *said to the paralytic-- "Rise, take up your bed, and go home."	Same basic view as Trinity.	Only God can forgive sins. Thus Jesus is God.	Jesus forgave sin as the Father's representative, just as the Apostles forgave sin as Jesus' representative. (John 20:23)	Same comment as Arian.
MAT 9:18 While He was saying these things to them, behold, there came a {synagogue} official, and bowed down before Him, saying, "My daughter has just died; but come and lay Your hand on her, and she will live."	Same basic view as Trinity.	This bowing down showed that the man recognized Jesus as God. As a Jew he knew he could only bow to God.	It was customary to bow down before those in superior positions. Jesus was considered a great teacher and prophet that had the ability to heal. The Greek word here for "bow down" is Proskuneo. It is translated worship in many places. Vine's Dic. states that it can refer to reverence of a number of things including God, and the Son of God. See Mat 18:26 for an example of the word properly applied to a man.	Same comment as Arian.
MAT 10:20 "For it is not you who speak, but {it is} the Spirit of your Father who speaks in you.	Same basic view as Trinity.	God the Spirit is God and is a person because He has the ability to tell one what to say.	The text refers to how God's Spirit will guide Jesus' disciples in what to say before Gentile Kings and other important people.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAT 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.	Same basic view as Trinity.	Only God can expect one to Love him more than others. If Jesus were just a man this would not be possible (Bowman (2) pg 8)	Jesus was extending the opportunity to follow him in a life of sacrifice. His offer was that if one would be willing to forsake all other loves and follow him they would also reign with him.	Same comment as Arian.
MAT 10:40 "He who receives you receives Me, and he who receives Me receives Him who sent Me.	This refers to the gospel. The role of the Father is the author of that gospel and the role of the Son is the messenger of the gospel.	Those who receive the gospel message of the disciples receive the message of Jesus and His Father who sent him.	A distinction is implied between the disciples and Christ and between Christ and God who sent him.	Same comment as Arian.
MAT 11:10 "This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.'	Same basic view as Trinity.	See Mal 3:1.	See Mal 3:1.	Same comment as Arian.
MAT 11:25 At that time Jesus answered and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from <i>the</i> wise and intelligent and didst reveal them to babes.	God knows Himself and sometimes glorifies Himself.	Same comment as Arian.	Jesus is thanking his Father and Lord. Jesus was not thanking himself.	Same comment as Arian.
MAT 11:27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal {Him.}	Same basic view as Trinity.	Saying that all things were "handed over to [Him]" is the same as saying that he simply had all authority.	☩ Note the relationship of the Father handing all things over to the Son. The Father, as God, is the source for all things. If Jesus were God he would not have anything handed over to him.	Same comment as Arian.
MAT 12:18 "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM,..."	Same basic view as Trinity.	Jesus, God the Son, set the example of a servant so that we would know how to be one.	☩ This verse would make no sense if Jesus were God. God's servant? His chosen? God will put his Spirit on him? These only make sense if Jesus is not God.	Same comment as Arian.
MAT 12:32 "And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the {age} to come.	Same basic view as Trinity.	God the Holy Spirit, works on our minds and hearts and thus a sin against heart and mind enlightenment is a conscious and deliberate hatred of God in Christ. (Berkhof pg 252)	☩ The Spirit is not a person. If it were a person it would be superior to the Son because a word against the Son of Man can be forgiven but against the Holy Spirit cannot be forgiven. A clearer understanding of this verse comes in realizing the Spirit of God to be the illumination of the mind and heart. Conscious, willful sin with the light of God's Spirit, can not be forgiven but must be punished.	Same comment as Arian.
MAT 14:33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"	Same basic view as Trinity.	By recognizing Jesus as God's Son they are recognizing that He is God by nature just as the son of a horse is a horse.	Notice that they did not say: "You are God".	Same comment as Arian.
MAT 15:25 But she came and {began} to bow down before Him, saying, "Lord, help me!"	Same basic view as Trinity.	See comment on Mat 9:18.	See comment on Mat 9:18	Same comment as Arian.
MAT 16:15 He said to them, "But who do you say that I am?" 16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."	Same basic view as Trinity.	See Mat 14:33.	☩ Jesus was recognized by Peter as "the Christ, the Son of the living God." There is no hint in this passage that Peter recognized Jesus as God, and thus nothing more should be read into the verse.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAT 16:27 "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds.	Same basic view as Trinity.	The Fathers glory will come with the Son's glory for they are the same glory.	✠ Jesus comes in the glory of his Father, because his Father is God and he is not. Just as the Church is the body of Christ, and shares in his glory -- but at the same time is not the redeemer -- likewise Jesus shares in the glory of his Father but is not God.	Same comment as Arian.
MAT 17:5 While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well-pleased; listen to Him!"	Same basic view as Trinity.	See Mat 3:17.	God identifies Jesus as his Son. There is no way to get the thought here that God thought Jesus to be a third part of himself.	Same comment as Arian.
MAT 18:20 "For where two or three have gathered together in My name, there I am in their midst."	This is a key verse showing that when Jesus went away he would come back as the Holy Spirit. This shows that Jesus and the Holy Spirit are the same person.	This text clearly shows that Jesus was omnipresent -- a quality only God has.	Jesus said he would not return in a material sense until his second advent, and in the mean time would send the holy Spirit. We must understand this to mean that He would be in our thoughts, prayers, hearts and minds when we gather together in his name.	Same view as Arian.
MAT 18:26 "The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.'	Same basic view as Trinity.	This verse does not apply to God.	This passage does not apply directly to God, but does teach us about worship. The word "prostrate" is the same as elsewhere rendered "worship." It means homage, to a greater or lesser extent, depending on context. It is not surprising that some gave this respect to Jesus on occasion. See Mat 9:18.	Same comment as Arian.
MAT 19:16 And behold, one came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life? 17 And He said to him, "Why are you asking Me about what is good? There is {only} One who is good; but if you wish to enter into life, keep the commandments."	Same basic view as Trinity.	✠ See Mark 10:17-18.	✠ See comment on Mark10:17-18	Same comment as Arian.
MAT 19:26 And looking upon <i>them</i> Jesus said to them, "With men this is impossible, but with God all things are possible."	Same basic view as Trinity.	With Jesus all things were possible.	Jesus was not refering to himself, otherwise he would have said, "With <u>me</u> all things are possible". Consistent with the rest of scripture, Jesus ascribes the power to God not himself.	Same comment as Arian.
MAT 20:23 He *said to them, "My cup you shall drink; but to sit on My right and on {My} left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."	Same basic view as Trinity.	The Father and the Son have different functions and that's all this is talking about.	✠ Only the Father, who is God, could give these positions. If Jesus were God and were coequal, then he too could have made the decision. But Jesus was not God.	Same comment as Arian.
MAT 21:9 And the multitudes going before Him, and those who followed after were crying out, saying, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!"	Same basic view as Trinity.	Not only was Jesus God, but he came in God's name.	✠ Jesus came in the name of the God, not in his own name. He was a representative of God, not God. For example, an ambassador may go in the name of his country, but he is not the country.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAT 21:42 - 44 Jesus *said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER {STONE;} ... 44 "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."	Same basic view as Trinity.	Matthew is identifying Christ as the stone which the rejecters will stumble over. Isa 8:14-15 tells us that stone is the "LORD of Hosts" or Yahweh.	It is correct to say that Matthew is referring to Isa 8:14-15 in this passage. But this does not mean that Matthew is equating Christ with Yahweh. When Jesus is representing his Father and God Yahweh, it is hard to draw a line between the two in terms of how the prophecies apply. For "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me." Luke 10:16	Same comment as Arian.
MAT 22:41 ¶ Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, "What do you think about the Christ, whose son is He?" They said to Him, "{The son} of David." 43 He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, 44 'THE LORD SAID TO MY LORD, 'SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET'"? 45 "If David then calls Him 'Lord,' how is He his son?" 46 And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.	Same basic view as Trinity.	This passage is quoted in Mat 22:41-46 where Jesus is putting the Pharisees into a corner by asking whose son is the Messiah. They answered David. But Jesus also wanted them to see that the Messiah is also God. (Rhodes pg 161)	☩ God invited his Son to sit at His right hand. This invitation more than implies that the Son is not equal to the Father (God).	Same comment as Arian.
MAT 23:9 "And do not call {anyone} on earth your father; for One is your Father, He who is in heaven.	This verse shows that God cannot be called "Father" when He is on earth. Only the Son is recognized in the flesh.	Same view as Arian.	The context of this passage is assigning positions and titles of honor to men, where those positions properly belong to God and His Son.	Same view as Arian.
MAT 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.	Same basic view as Trinity.	The Son of God, prior to the incarnation, was one person and nature and after the incarnation was one person but with two natures. While Jesus as God knew all things, Jesus as man did not. So he knew all things and was limited in his knowledge at the same time. (Rhodes pg 154-157)	☩ Jesus clearly had less knowledge than the Father who is God. If Jesus were God he too would have the ability to know all things.	Same comment as Arian.
MAT 25:31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.	Same basic view as Trinity.	This speaks of God's glory, and the Son sits to Judge the nations before him.	Even in his Glory, as Jesus sits on his glorious throne, he attributes the blessings of the kingdom to his Father: "Come, you who are blessed of My Father..." (ver 34).	Same comment as Arian.
MAT 26:31 Then Jesus *said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'	Same basic view as Trinity.	See Zech 13:7.	☩ In the quoted verse it distinguishes God from the shepherd, who is Jesus.	Same comment as Arian.
MAT 26:39 And He went a little beyond {them,} and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."	Same basic view as Trinity.	This is a simple prayer of Jesus to the Father.	☩ This passage shows a distinction between the Father and the Son in person, will and authority. Why if Jesus were God Almighty would he need to pray this prayer? It only makes sense if Jesus were subject to his God, and his God's will.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAT 26:42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Thy will be done."	Same basic view as Trinity.	See Mat 26:39.	✠ It is clear from this passage that Jesus had a will separate from, and subject to, God. He sought to do God's will and not his own.	Same comment as Arian.
MAT 26:63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."	Same basic view as Trinity.	Jesus never denied being the Son of God which by nature is God.	✠ The high priest recognized God as superior to Jesus by saying "I adjure you by the living God". There is no hint or implication that the high priest ever thought that Jesus was making a claim to be God.	Same comment as Arian.
MAT 26:64 Jesus *said to him, "You have said it {yourself}; nevertheless I tell you, hereafter you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."	Same basic view as Trinity.	The right hand is the place of power and Christ as God is all powerful.	✠ Even in glory, Jesus would be subordinate, at the "right hand of power", and not power himself. (See also Mark 14:61)	Same comment as Arian.
MAT 26:65 Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;	Same basic view as Trinity.	The high priest tore his cloths because of Christ's claim to be God.	The blasphemy accused was not in claiming to be God, but the Son of God. The High priest did not suggest that Jesus was God.	Same comment as Arian.
MAT 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"	Same basic view as Trinity.	The sin of the world placed on Christ's sinless flesh caused the Father and the Spirit to turn away from the humanity of Christ while still embracing the divine side of Christ.	✠ God was separate from Jesus, or else how could God possibly forsake Jesus. Jesus is quoting Psalms 22, which was a prophecy of his crucifixion.	Same comment as Arian.
MAT 27:54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"	Same basic view as Trinity.	The Son of God is God by nature.	A simple identification that Jesus is the Son of God. That he was God himself was never at issue.	Same comment as Arian.
MAT 28:9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.	Same basic view as Trinity.	Worship of God, only, was permitted and Jesus as God permitted this worship.	Worshiped him yes, but not as God, whom he never claimed to be. See Mat 9:18. The Church too will one day be worshiped, but that does not make the Church God. (Rev 3:9)	Same comment as Arian.
MAT 28:17 And when they saw Him, they worshiped {Him}; but some were doubtful.	Same basic view as Trinity.	Worship of God, only, was allowed.	See comment on Mat 18:26.	Same comment as Arian.
MAT 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.	Same basic view as Trinity.	This investiture was part of the exaltation of the God-man. It did not give Him any power or authority which He did not already posses as Son of God. His human nature was made to share in the glory of his royal dominion. (Berkhof pg 411)	✠ Jesus had to be given power. Only God can give this kind of power. If Jesus were God he would be omnipotent already.	Same comment as Arian.
MAT 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,	Same basic view as Trinity.	✠ The formula of the triune God. If there were no Trinity, there would be no verse like this, showing Father, Son and Spirit united. The fact that the word "name" is used with respect to the Holy Spirit also proves personage of the Holy Spirit.	See comment on Acts 2:38	Same comment as Arian.
MAT 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. "	Same basic view as Trinity.	See comment on Mat 18:20.	See comment on Mat 18:20	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>MARK</b>				
MAR 1:24 saying, "What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are-- the Holy One of God!"	Same basic view as Trinity	The demon recognized Jesus as God and wondered if he was going to be destroyed.	☩ The unclean spirit, or angel that lost his first estate, recognized Jesus not as God, but as the Holy One of God. If Jesus was God he would have addressed him as God.	Same comment as Arian.
MAR 1:2 As it is written in Isaiah the prophet, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY;"	Same basic view as Trinity.	See Mat 3:1	See Mat 3:1.	Same comment as Arian.
MAR 1:3 THE VOICE OF ONE CRYING IN THE WILDERNESS, ' MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.' "	Same basic view as Trinity.	See Mat 3:3.	See Mat 3:3.	Same comment as Arian.
MAR 1:10 And immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;	Same basic view as Trinity.	The God-man, Christ, from the divine standpoint gained nothing in this. It was his humanity that was opened to the heavens.	Jesus could not see the heavens until it was opened for him to see. If he were God, could he not see the heavens at all times?	Same comment as Arian.
MAR 2:5 And Jesus seeing their faith *said to the paralytic, "My son, your sins are forgiven." ... 2:7 "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"	Same basic view as Trinity.	See comment on Mat 9:6.	Note the context: MAR 2:8 And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, "said to them, "Why are you reasoning about these things in your hearts? 9 "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk'? 10 "But in order that you may know that the Son of Man has authority on earth to forgive sins"-- He said to the paralytic-- 11 "I say to you, rise, take up your pallet and go home." 12 And he rose and immediately took up the pallet and went out in the sight of all; so that they were all amazed and were glorifying God, saying, "We have never seen anything like this." The context shows that just as Jesus could heal, he could also forgive sins. This same authority to heal and to forgive sins was given to the Apostles. See John 20:23. But, this authority did not make the Apostles God nor did it make Jesus God.	Same comment as Arian.
MAR 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin "--	Same basic view as Trinity.	See comment on Mat 12:32	See comment on Mat 12:32.	See comment on Mat 12:32.
MAR 10:17 ¶ And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, "Good Teacher, what shall I do to inherit eternal life?" 18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.	Same basic view as Trinity.	☩ Jesus was not claiming that He was not God. Nor was He denying that He was God. Jesus was asking the young ruler to examine the implications of what he was saying. In effect, Jesus said, "Do you realize what you are saying when you call Me good? Are you saying I am God? Either Jesus was good and God or not good and just a man. (Rhodes pg158)	Two suggestions: ☩ 1) Jesus is correcting the man's use of the word "good" by telling him that only God is good, thus implying that the man should not call him good for he was not God. The man responds in verse 20 and this time calls Jesus only, "Teacher" instead of "Good Teacher". The man understood Jesus' request to not call him good and complied. 2) Jesus, knowing he had a difficult message to give this man, seizes the opportunity to point out that the man just acknowledged Jesus as a representative of God, and what he had to say would be just as it had come from God.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
MAR 10:40 "But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."	Same basic view as Trinity.	See Mat 20:23.	✠ See note on Mat 20:23	Same comment as Arian.
MAR 12:29 Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; ... 32 And the scribe said to Him, "Right, Teacher, You have truly stated that He is One; and there is no one else besides Him;"	✠ Same comment as Arian.	See Deut 6:4.	✠ Simply one -- not three, nor three-parted, like the Hindus worship. If the one God consisted of three persons, personalities or manifestations, it would say so here.	Same comment as Arian.
MAR 12:36 "David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD," SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET.'"	Same basic view as Trinity.	See Mat 22:41	✠ Jesus takes direction from God, his superior, and is subordinate at his right hand.	Same comment as Arian.
MAR 13:32 "But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father {alone.}	Same basic view as Trinity.	Jesus' statement that He did not know the time of His return is to be explained by His voluntary acceptance of the humble form and likeness of a man (Phil 2:7); in fact Jesus, as God, did know all things (John 16:30), and after His resurrection He does not include Himself as not knowing (Acts 1:6-7). (Bowman (2) pg 10)	✠ See note on Mat 24:36	Same comment as Arian.
MAR 14:36 And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."	Same basic view as Trinity.	The humanity of Christ had to struggle at times against His divine nature.	✠ Jesus submitted to his Father's will. It was not a co-equal relationship in authority or will.	Same comment as Arian.
MAR 14:61 But He kept silent, and made no answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed <i>One</i> ?" [62] And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN."	Same basic view as Trinity	See Matt 26:63	✠ If Jesus was the Absolute God, didn't Jesus owe them that information? The reason Jesus was crucified was because he was the "Christ, the Son of the Blessed." If Jesus proclaimed himself to be Absolute God, they would have had a perfect right to put him to death according to their understanding of the Mosaic Law: "You shall have no other Gods before me" (Ex 20:3). Oddly, they crucified Jesus for claiming to be the "Son of God", exactly what he admitted being, while they themselves claimed, "We have one Father, even God" (John 8:41) (Doctrine pg 19)	Same comment as Arian.
MAR 15:34 And at the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"	Same basic view as Trinity.	See Mat 27:46.	✠ Jesus recognized God as his superior. Also note that "God" was forsaking or separating from Jesus, an impossibility if Jesus were 100% God himself. (It should be noted that Jesus is quoting Psalms 22 -- a prophecy of his crucifixion.)	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>LUKE</b>				
LUK 1:15 "For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb.	Same basic view as Trinity.	The Holy Spirit's influence was in John's mind and heart.	The holy Spirit, as the power of God, fits anywhere, even in John in his mother's womb. If the holy Spirit were a person, he would simply not fit. Also to be noted, John's mind was not yet developed enough to grasp what a person was at that age.	Same comment as Arian.
LUK 1:35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.	Same basic view as Trinity.	The Most High overshadowing Mary causes Jesus to be called the Son of God. This shows the direct product of God's nature.	The holy Spirit is defined as the power of the Most High.	Same comment as Arian.
LUK 1:41 And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.	Same basic view as Trinity.	See Luke 1:15.	She was filled with the influence of God, not with a being named "Spirit".	Same comment as Arian.
LUK 2:11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.	Same basic view as Trinity.	The office of savior is unique to God. (Bowman (2) pg 8)	Obadiah 21 says the office of savior is not unique to God. God has extended part of the work of salvation to the Church and thus in Obadiah they too are called saviors.	Same comment as Arian.
LUK 2:40 And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.	Same basic view as Trinity.	The humanity of the God-man grew while the divine nature was always infinite.	☩ Is the "Grace of God" another being? Another point here is the question, Can an infinite God grow?	Same comment as Arian.
LUK 2:49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's <i>house</i> ?" ( <i>house or affairs</i> )	Same basic view as Trinity.	No normal child would have said this. This is the Son of God and by nature this makes him God.	☩ Note that it is his Father's house or his Father's affairs or business, as indicated in other translations. If Jesus were God he would be claiming the house as his own.	Same comment as Arian.
LUK 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.	Same basic view as Trinity.	See comment on Luke 2:40.	☩ If Jesus was God, he would have been increasing in his Own favor. This would not make sense.	Same comment as Arian.
LUK 3:4 as it is written in the book of the words of Isaiah the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. 5 'EVERY RAVINE SHALL BE FILLED UP, AND EVERY MOUNTAIN AND HILL SHALL BE BROUGHT LOW; AND THE CROOKED SHALL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; 6 AND ALL FLESH SHALL SEE THE SALVATION OF GOD.' "	Same basic view as Trinity.	See Mat 3:3.	See Mat 3:3.	Same comment as Arian.
LUK 3:16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.	Same basic view as Trinity.	See Mat 3:11.	☩ One cannot be baptized with a person. This concept of being baptized with the holy Spirit does not make sense if the Spirit were a person.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
LUK 3:21 Now it came about when all the people were baptized, that Jesus also was baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased."	Same basic view as Trinity.	We find the three members of the Holy Trinity united. Jesus, the Holy Spirit, and the Father represented by His voice.	This verse tells us that at Jesus' baptism, the holy Spirit descended in a physical form as a witness for all to see. That physical form was a dove. This was necessary because otherwise no one could have seen the Spirit come on him. God identifies his Son as his Son, and not as a third part of a trinity -- nothing more.	Same comment as Arian.
LUK 3:38 the {son} of Enosh, the {son} of Seth, the {son} of Adam, the {son} of God.	Same basic view as Trinity.	Adam was only a son of God in the sense that God created him. However he did not have the divine nature making him a true son.	✠ Just as Adam was not God, being a son of God, likewise Jesus is not God by being a Son of God.	Same comment as Arian.
LUK 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led about by the Spirit in the wilderness	One is not to get the idea that God was full of Himself here. This is just an expression.	God the Son, was full of God the Holy Spirit. This is the case of one personality of God guiding and supporting another.	As God's disposition, the Spirit led Jesus in his time of fasting and trial in the wilderness.	Same comment as Arian.
LUK 4:8 And Jesus answered and said to him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"	Same basic view as Trinity.	Jesus was calling Satan to worship Him, God, there in the wilderness. See Mat 4:8-10.	See Mat 4:8-10.	Same comment as Arian.
LUK 4:18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN,	Same basic view as Trinity.	The God-man required His humanity to be properly anointed even though his divine nature did not.	✠ This verse of scripture read by Jesus makes it clear that he was anointed by God. If he were God he would require no anointing.	Same comment as Arian.
LUK 5:17 And it came about one day that He was teaching; and there were {some} Pharisees and teachers of the law sitting {there,} who had come from every village of Galilee and Judea and {from} Jerusalem; and the power of the Lord was {present} for Him to perform healing.	Same basic view as Trinity.	God has power, but the Holy Spirit is more than just a power, for the Holy Spirit is a person.	✠ Here the holy Spirit is described as the "power of the Lord". This is a very appropriate description.	Same comment as Arian.
LUK 5:20 And seeing their faith, He said, "Friend, your sins are forgiven you." 21 And the scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?" 22 But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? 23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Rise and walk'? ..."	Same basic view as Trinity.	See comment on Mark 2:8.	See comment on Mark 2:5-7.	Same comment as Arian.
LUK 8:22 - 25 ... His disciples got into a boat ... wind descended upon the lake, and they began to be swamped and to be in danger ... "Master we are perishing!" ... He rebuked the wind and the surging waves, and they stopped, and became calm.	Same basic view as Trinity.	This incident shows that the Master is God by way of Psa 93:3-4 which tells us God is greater than the waves and water.	Jesus did many things, as did the Apostles after him, but just as it was true in the case of the Apostles, it was true for Jesus, "I do nothing on My own initiative, but speak these things as the Father taught me." John 8:28. See also John 5:19.	Same comment as Arian.
LUK 10:16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."	Same basic view as Trinity.	This passage has nothing to do with the nature of God.	✠ Just as disciples were not Jesus, so Jesus is not God.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
LUK 10:22 "All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal {Him.}"	Same basic view as Trinity.	It was the 100% human side of the God-man, Christ, that was received from the Father, the divine side was lacking nothing.	☩ We see that Jesus recognized his Father as the source and himself as God's recipient.	Same comment as Arian.
LUK 12:10 "And everyone who will speak a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him.	Same basic view as Trinity.	See Mat 12:32.	☩ So if the holy Spirit were a person, he would evidently be superior to Jesus. See also Mat 12:32	Same comment as Arian.
LUK 12:12 for the Holy Spirit will teach you in that very hour what you ought to say. "	Same basic view as Trinity.	This is a quality that only a personality can have and thus the Holy Spirit is a person.	God's people over the centuries have been placed in situations where they must speak for God. We must not worry about such an experience for God through His Spirit will give us the words to speak.	Same comment as Arian.
LUK 18:18 And a certain ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?" 19 And Jesus said to him, "Why do you call Me good? No one is good except God alone.	Same basic view as Trinity.	See Mark 10:17 - 18.	See Mark 10:17-18.	Same comment as Arian.
LUK 20:13 "And the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'	Same basic view as Trinity.	God sent his beloved son but that did not make Him any less God.	☩ In this illustrative parable, the man represents God and his son represents Jesus. Notice that the man does not send himself, God, but instead sends his beloved son.	Same comment as Arian.
LUK 20:42 "For David himself says in the book of Psalms, 'THE LORD SAID TO MY LORD,' SIT AT MY RIGHT HAND, 43 UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET. '" 44 "David therefore calls Him 'Lord,' and how is He his son?"	Same basic view as Trinity.	See Mark 12:36.	☩ This verse quotes Psa 110:1. The psalmist David makes a distinction between God "LORD" and the Messiah, "Lord". Jesus draws on this. No one listening to him here thinks he is trying to say that he is "LORD". See comments on Psa 110:1.	Same comment as Arian.
LUK 22:29 and just as My Father has granted Me a kingdom, I grant you	Same basic view as Trinity.	This was the humanity of the God-man speaking these words.	☩ The Father is the source and Jesus is the recipient of the Kingdom.	Same comment as Arian.
LUK 22:42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."	Same basic view as Trinity.	See Mat 26:39.	☩ Jesus had a different will than his Father. He desired to please his God and sought God's will to be done instead of his own.	Same comment as Arian.
LUK 23:46 And Jesus, crying out with a loud voice, said, "Father, INTO THY HANDS I COMMIT MY SPIRIT." And having said this, He breathed His last.	Same basic view as Trinity.	Jesus was 100% man and 100% God at the same time and it's the man part that experienced death.	☩ Jesus fully died. He had to "taste death for everyone" in order to become the author of salvation. If it was just a fake death, i.e. his body was dead but he was alive somewhere, then what can be understood from Rev. 1:18 where Christ says he "was dead, and behold, I am alive forevermore"? God, because he is immortal, could never have died and experienced death.	Same comment as Arian.
LUK 24:47 and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.	Same basic view as Trinity.	This passage refers to Isa 2:3 which says that Yahweh's word would go forth from Jerusalem.	We do not believe that Isa 2:3 is referred to here. Even if this did apply to Isa 2:3 it would only mean that Jesus spoke his Father's words rather than his own words.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
LUK 24:49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."	Same basic view as Trinity.	The Holy Spirit can manifest the power on high spoken of in this verse.	☩ Power from on high is descriptive of the Spirit of God.	Same comment as Arian.
<b>JOHN</b>				
JOHN 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.	Same basic view as Trinity.	<p>This verse is properly translated as is and shows clearly that the Logos was God. The point here is that the Logos is Divine -- which means that he is God.</p> <p>Even if Jesus here is "a god", since there is only one God, Jesus is that God. However, the "a god" rendering is incorrect. Other passages using the Greek word for God (theos) in the same construction are always rendered "God": Mark 12:27; Luke 20:38; John 8:54; Phil 2:13; Rom 1:21; 1 Thes 1:9; Heb 9:14; 1 Pet 4:10-11. (Bowman (2), pg 6)</p>	<p>John was aware of the gnostic heresies and here begins to refute them. (Doctrine pg 48)</p> <p>The Gr. is ambiguous. There are examples of this grammar used in other texts which makes 3 possible correct views. A) That the Logos was God. b) That the Logos was "a god". c) That the Logos was so much like God that he was "God like". The thought that the Logos was with God and was God simply does not make sense and thus choices b and c are more likely what John had in mind. John 1:18 supports the idea of c) "a god". An example of the Greek grammar is in John 4:24: "God is Spirit".</p> <p>The majority of Trinitarian translators (and all non-Trinitarians/non-monarchians) do not take this text to mean the Logos was God. The parallelism between this text and 1 John 1:1-2 shows that the one the Logos was with from the beginning was the Father, and even Trinitarians recognize that the Father is not the Son. For this reason the majority understand "the Word was God" to mean the Word was "Godlike" or "Divine". It is possible that this is John's point. But a more likely meaning is that the Logos was "a god" as Acts 28:6 says some thought of Paul. (Despite claims to the contrary, it can be either way grammatically, just as John 4:24 could be "God is Spirit" or "God is a Spirit"). Since many acknowledge that the better texts of John 1:18 distinguish the unseen God from the "only begotten god," John 1:1 probably means that Jesus was "a god", a mighty being, the Father's agent of creation from the beginning. In this statement John is intentionally contradicting the Gnostic heresy that the man they knew as Jesus was not the Christ, and was not from above.</p> <p>If John believed the Logos was the God of Moses, why would John say the "Logos was with God, and the Logos was God"? What God was the Logos with? (Doctrine pg 14)</p>	<p>Since Jesus is called "The Word of God" in Rev. 19:13 the translators of the KJV assumed the "Word" of John 1:1 was also Jesus and therefore capitalized the word "Word" and used the pronoun "him" in reference to it. The Greek word "logos" means "the spoken word" or "something said (including the thought)." In that sense the logos is an "it", not a person. William Tyndale renders it that way in his 1523 version which preceded the KJV. Since the word "theos" is the phrase "the Word was God [theos]" is not preceded by the article "ho" (the God), as are the other two uses of theos in verses 1 and 2, it can be understood as an adjective rather than a noun; "the word was mighty". Theos is the Greek equivalent of the Hebrew word "elohim" which can mean "mighty" as in Gen 30:8 and 1 Sam 14:15.</p>

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 1:2 He was in the beginning with God.	Same basic view as Trinity.	Jesus was in the everlasting beginning. He existed with the Father from eternity.	Jesus was there in the beginning. What beginning -- the beginning of all the creation. See the next verse.	The Greek should be translated, "This was in the beginning", not "He".
JOHN 1:3 All things came into being by Him, and apart from Him nothing came into being that has come into being.	Same basic view as Trinity.	The Gr. here indicates that <u>all</u> things were made from nothing and that <u>all</u> made from nothing were made by Jesus. Thus Jesus could never be a part of that all.	The point of this verse must be kept in context and the context is "In the Beginning". Jesus was with the Father in the beginning and thus had already been created.  The text excepts the creator Jesus, just as Eph. 3:9 excepts the creator God.	Both pronouns should be translated "it". Yahweh spoke creation into existence; Gen 1:3; Psa 33:6,9. And God did it alone, by himself. Job 9:8; Isa 44:24. Eventually Yahweh's spoken word was manifested as a flesh and blood man.
JOHN 1:4 In Him was life, and the life was the light of men.	Same basic view as Trinity.	Jesus was and has always been immortal.	Being of God, and not Adam, Jesus had life and that life will someday enlighten every man.	Same comment as Arian.
JOHN 1:9 There was the true light which, coming into the world, enlightens every man.	Same basic view as Trinity.	Jesus is the "true light" making him God.	Jesus was the true light, that came into a world hostile to God to show men a way back to God.	Same comment as Arian.
JOHN 1:10 He was in the world, and the world was made through Him, and the world did not know Him.	Same basic view as Trinity.	Only God is the creator, thus Jesus has to be God.	☩ God created all things and all things are <u>from</u> (the source) God, but it is also true that all things are created <u>by</u> his son. See Col 1:15 & 1 Cor 8:6	The Greek should read, "and the world was made for him", not "by" or "through" him. The Greek is the same as Mark 2:27, "the Sabbath was made for man", not by or through man. The same holds true for 1 Cor. 8:6; Col 1:16, Heb 1:2. To imply that Jesus created all things conflicts with over 100 scriptures that declare Yahweh to be the Creator acting alone.
JOHN 1:11 He came to His own, and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, {even} to those who believe in His name,	Same basic view as Trinity.	Only God can make a child of God, and thus this passage supports the idea that Jesus was God because he could make us children of God.	The Jews were Jesus' people, but they rejected him. But as many as did receive him and believe, they were given the opportunity to become children of God. Notice that it does not say children of Christ.	Same comment as Arian.
JOHN 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.	Same basic view as Trinity.	God does not share his glory. Thus Jesus must be God. See Isa 48:11.	God does share his glory. "Christ in you the hope of glory" (Col 1:27). But the glory here is one of character -- grace and truth.	Same comment as Arian.
JOHN 1:15 John *bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"	Same view as Arian.	Same view as Arian.	John is saying that even though Jesus came after him, that Jesus also existed before him. This is support for Jesus' pre-existence.	The Greek is better translated, "He that comes after me has come to be before me for he is my Superior." The idea of pre-existence is not the thought here.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained {Him.}	Same basic view as Trinity.	The best manuscripts have "the unique God" (monogenes, frequently rendered "only-begotten," actually means "one of a kind," "unique," though in the NT always in context of a son or daughter). Even if one translates "only-begotten," the idea is not of a "begotten god" as opposed to an "unbegotten god". (Bowman (2) pg 6, 11)	✠ John's point requires that Jesus was not "the" God for he was begotten. See also Exo. 33:20 and John 1:1. In all New Testament uses of the Greek word: "monogenes" refers to the only child. Heb 11:27 is sometimes used by Trinitarians to show that it means "unique" because Isaac was not Abraham's only son. However at the time referred to in Heb 11:27, Ishmael was gone and Isaac was the only son of Abraham and Sarah.	Same comment as Arian.
JOHN 1:23 He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said."	Same basic view as Trinity.	See Mat 3:3.	See comment on Mat 3:3.	Same comment as Arian.
JOHN 1:36 and he looked upon Jesus as He walked, and *said, "Behold, the Lamb of God!"	Same basic view as Trinity.	The Lamb of God is simply another title for God in his redemption capacity.	✠ The Lamb of God is a descriptive term used to identify Jesus as a ransom sacrifice. Jesus was a sacrifice to satisfy God's justice. It would make no sense for God to sacrifice himself to himself.	Same comment as Arian.
JOHN 1:48 Nathanael *said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."	Same basic view as Trinity.	Jesus demonstrates his omniscience by seeing only what God can see.	Jesus, with the power of the holy Spirit could perceive things that the normal man could not. Peter, for example, knew that Ananias had lied about his offering, but that did not make Peter God. Acts 5:3	Same comment as Arian.
JOHN 1:50 Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these." 51 And He *said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man."	Same basic view as Trinity.	The passage shows two things. One, that Jesus was omniscient in that he saw Nathanael under the tree. Second, that the angels of God attend to him as God.	✠ Jesus is the means of communication with God, not God himself.	Same comment as Arian.
JOHN 2:19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." 20 The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body.	Same basic view as Trinity.	✠ Jesus is talking about his resurrection. He says that he will raise himself up. Only God could raise himself, thus Jesus is God.	View 1: Jesus had been given a commandment from his father concerning this. See John 10:17-18.  View 2: Every verse of scripture which talks about who raised Jesus from the dead says that he was raised by the Father or by God. (Acts 2:32, 4:10, 5:30, 13:33; Rom 4:24, 8:11, 10:9; 2 Cor 4:14; Gal 1:1; 1 Thes 1:10) There is not one verse which says he raised himself. It is reasonable to conclude that Jesus is giving us a deeper lesson here. That lesson is that his body, the Church, would not be complete, and raised up, until the third thousand year period following his death. (2 Cor 6:16, Eph 2:19-22)	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 2:24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men, 25 and because He did not need anyone to bear witness concerning man for He Himself knew what was in man.	Same basic view as Trinity.	Only God could know all men.	The Greek word for "know" here is "ginosko". It is used in a variety of ways. In this context it means that Jesus understood that he could not trust the many in Jerusalem that believed in him. He knew that in a few years they would crucify him. It's similar to saying he understood human nature. The thought here is not that he individually knew every man.	Same comment as Arian.
JOHN 3:6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.	Same basic view as Trinity.	Jesus is not referring to himself here for we know he was 100% man and 100% divine nature at the same time.	Jesus, upon his resurrection, was "born of the spirit" and could then come and go as the wind without being seen. John 3:8. This does not imply that the holy Spirit is our mother in any way. ✠ This also negates the possibility that Jesus was 100% God (who is spirit) and 100% man at the same time.	Same comment as Arian.
JOHN 3:13 "And no one has ascended into heaven, but He who descended from heaven, {even} the Son of Man.	In agreement with the Arian view.	In agreement with the Arian view.	Jesus had a prehuman existence, contrary to the Unitarian position.	Jesus is declaring his heavenly and paternal origin, in the sense that he actually existed inside Yahweh, just as Levi existed in his father before he was born. (Heb 7:5-10). "Exerchomai" translated "came out" specifically means to go out of something that you were inside of.
JOHN 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.	Same basic view as Trinity.	Jesus, as the only begotten is forever generated from God, making him God.	✠ God never talks about having a Father. God does talk about having an only begotten Son. With this in mind it's easy to substitute the Father with God. The very same Greek word <i>monogenes</i> translated "only begotten" in reference to our Lord (see also John 1:14, 18) is applied to Isaac, the son of Abraham by Sarah: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called." Although Abraham had sons also by the lesser wives of Hagar and Keturah, Isaac was his only son by Sarah, the full wife (freewoman; Gal 4:22,23,31). So in this sense he properly is called Abraham's "only begotten son." Clearly Isaac was not being continuously generated by Abraham. And as in Isaac's case, so the words "only begotten" and "Son" when applied to Jesus Christ are to be interpreted in their straightforward sense. (PT785 pg 57)	Same comment as Arian.
JOHN 3:17 "For God did not send the Son into the world to judge the world, but that the world should be saved through Him.	Same basic view as Trinity.	Yahweh sent God the Son to save the world.	✠ God sending his Son shows a distinctions between God and the Son.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 3:18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.	Same basic view as Trinity.	One must believe that Jesus is God in order to escape judgment.	God has committed all judgment to the Son. John 5:27. This passage says nothing about Jesus being God.	Same comment as Arian.
JOHN 3:34 "For He whom God has sent speaks the words of God; for He gives the Spirit without measure.	The Son was sent from God not as God but as a man. God actually manifested himself in the flesh. (Bernard pg 8-4)	God sent the 2 <sup>nd</sup> person of the Trinity.	☩ From this verse we can understand two things relating to this subject. First, a distinction is made between God and Jesus, and second, the Jesus does not speak his own words but that of God.	
JOHN 3:35 "The Father loves the Son, and has given all things into His hand.	Same basic view as Trinity.	This is speaking of the God-man Jesus and the fact that his humanity has been given all things.	☩ Jesus receives his authority from God his superior. If he were God, it would be his already.	Same comment as Arian.
JOHN 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."	Same basic view as Trinity.	The consequence of not obeying the Son results in the wrath of God. The connection between the Son and God is clear.	God sent his son with a message. Jesus delivered that message so well that it was as if the Father had delivered it. See verse 34.	Same comment as Arian.
JOHN 4:6 and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.	Same basic view as Trinity.	The humanity of the God-man, Christ, was tired while the divine never tired.	☩ Jesus grew weary as would any man. If Jesus were God he would never grow weary. Isa 40:28 "Do you not know? Have you not heard? The Everlasting God, the LORD <sup>g</sup> , the Creator of the ends of the earth does not become weary or tired."	Same comment as Arian.
JOHN 4:10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."	Same basic view as Trinity.	Jesus was talking about the water as the gift. It was his gift to give because he was God.	☩ The gift that Jesus speaks of is himself. God gave his son – not Himself in sacrifice, just as Abraham offered his son Isaac and not himself.	Same comment as Arian.
JOHN 4:23 "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must worship in spirit and truth."	☩ This passage equates the Father with the Holy Spirit showing that they are the very same person.	Just as God the Father should be worshiped, so should the other members of the Holy Trinity.	☩ Jesus makes a clear equation between the Father and God in this passage. Jesus does not include himself in this equation.	Same comment as Arian.
JOHN 4:34 Jesus *said to them, "My food is to do the will of Him who sent Me, and to accomplish His work.	Same basic view as Trinity.	Jesus was sent by God to do God's will and there is no division between the two.	☩ Jesus came to do the will of God rather than his own. This distinction makes it impossible for him to be God.	Same comment as Arian.
JOHN 5:17 But He answered them, "My Father is working until now, and I Myself am working." 18 For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.	We are to get the idea that they are one-in-the-same.	☩ Although John is relating what the Jews understood Jesus to be claiming, the context shows they were basically right: In v. 17 Jesus claimed to be exempt from the Sabbath along with His Father, and in v 19-29 Jesus claimed to do all of the works of the Father and to deserve the same honor as the Father. (Bowman (2) pg 9)	The context must be observed when examining this passage. First, it is <u>not</u> Jesus who makes the claim of being equal to God (see ver 19). Second, Jesus explains that he can do nothing except copy the work of his Father. Note also that it says that Jesus broke the Sabbath. This is a list of accusations, not necessarily the truth. (See next verse.)	Same comment as Arian.
JOHN 5:19 Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless {it is} something He sees the Father doing; for whatever {the Father} does, these things the Son also does in like manner.	☩ When God acts, it does not matter if He is in the mode of the Father or the mode of the Son when He does it. When Bill Clinton does something you can also say the President did it and there is no difference.	The Son and the Father are united in all things because they are of the same God.	☩ God is sovereign. Jesus makes it very clear that he is not sovereign but subject to God his Father.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 5:20 "For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel. 21 "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.	Same basic view as Trinity.	Only God can give life, thus the Son is also God.	This passage is in the midst of context which shows the working relationship of the Father with His son Jesus. This context shows that the Father is the source of power and authority and the Son has been given both, to work on behalf of his Father and God. The apostles were also able to raise the dead, but that did not make them God.	Same comment as Arian.
JOHN 5: 22 "For not even the Father judges anyone, but He has given all judgment to the Son, 23 in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.	We are to get the idea that they are one-in-the-same. If you honor one you honor the other, of course.	The Son is to be worshiped the same as the Father is worshiped.	✠ The context makes it plain that the Father gave the power to judge and to give life to Jesus in order that they may honor the Son as they would the Father. See ver. 21 - 30.	Same comment as Arian.
JOHN 5:26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;	Same basic view as Trinity.	This shows the co-equality between the Father and the Son.	✠ The careful student will note that this life was something the Father gave to the Son. If Jesus were co-equal and co-eternal there would be no need to give anything to Jesus.	Same comment as Arian.
JOHN 5:30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.	Same basic view as Trinity.	Because of Jesus dual nature, He could have exercised his human will, but was constrained by the Divine will. The fact that He can do nothing on his own initiative show the Divine over the flesh.	✠ Jesus had a will of his own. He chose to do God's will rather than his own. The fact that he had a will of his own demonstrates a distinction between himself and the one who sent him.	Same comment as Arian.
JOHN 5:31 "If I {alone} bear witness of Myself, My testimony is not true. 32 "There is another who bears witness of Me, and I know that the testimony which He bears of Me is true.	Same basic view as Trinity.	The humanity of Christ needed the divine to bear witness to him being God.	✠ A distinction is made between Jesus and God. God needs no one to bear witness to Himself, but this was not true of Jesus.	Same comment as Arian.
JOHN 5:30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.	Same basic view as Trinity.	The humanity of Christ acted upon the will of the Father.	✠ Jesus is subordinate to God.	Same comment as Arian.
JOHN 5:37 "And the Father who sent Me, He has borne witness of Me. You have neither heard His voice at any time, nor seen His form.	God changes modes in his different roles. As Father God cannot be seen.	God the Son was sent by God the Father who has never been seen by man.	✠ Jesus was sent by the Father implying that he is subordinate to God.	Same comment as Arian.
JOHN 5:43 "I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him.	✠ Jesus name is the Father's name. They are the same person.	It does not matter if the Son comes in his own name, the Spirit's name, or the Father's name for they are of the same God.	✠ Jesus came in the name of one superior to himself.	Same comment as Arian.
JOHN 5:44 "How can you believe, when you receive glory from one another, and you do not seek the glory that is from the {one and} only God?	Same basic view as Trinity.	Both the Father and the Son are of the "only God". In this case Jesus could be referring to either.	✠ When Jesus refers to the "only God", it is clear he does not intend himself, because he is referring to the Father in the context.	Same comment as Arian.
JOHN 6:38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me.	Same basic view as Trinity.	Jesus came to do the united will of God. It was not His will alone, but it was the Father's, Son's and Spirit's will united in the one God.	✠ Jesus subordinated his will to the Father's.	Same comment as Arian.
JOHN 6:44 "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.	Same basic view as Trinity.	The Father draws men to Christ to be saved.	✠ The Father has authority over who can and who cannot come to Jesus.	Same comment as Arian.
JOHN 6:45 "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me.	Same basic view as Trinity.	✠ They come to "God" to be taught. And who do they come to? They come to Jesus who is God.	✠ This passage identifies God with the Father -- those who have been taught of God learned from the Father.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 6:46 "Not that any man has seen the Father, except the One who is from God; He has seen the Father.	Same basic view as Trinity.	Note that it makes the same kind of distinction between Father and God as it does between Son and God. But just as the Father is God we know the Son also is God.	✠ Jesus was not God, but <u>from</u> God. Also note the equating of the Father with the term God. God and Father are used interchangeably.	Same comment as Arian.
JOHN 6:62 {"What} then if you should behold the Son of Man ascending where He was before?	Same view as Arian.	Same view as Arian.	✠ Jesus indicates that previous to this life, he lived with God above.	Jesus existed in the "loins of his Father", Yahweh, until the appointed time of his earthly birth. See Jn 3:13.
JOHN 7:16 Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me.	Same basic view as Trinity.	Jesus' teaching was not from his humanity, but from the divine nature.	✠ Jesus received his doctrine from a superior, the one who sent him, his Father.	Same comment as Arian.
JOHN 7:17 "If any man is willing to do His will, he shall know of the teaching, whether it is of God, or {whether} I speak from Myself.	Same basic view as Trinity.	Jesus is making a contrast between what a man would teach and what God would teach. He knew that those listening did not know he was God yet.	✠✠ God's will is contrasted to Jesus' will indicating a difference between God and Jesus. For one God would only have one will.	Same comment as Arian.
JOHN 8:18 "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me." 19 And so they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also."	✠ This verse shows that Jesus and the Father are one in the same.	Same view as Arian.	Jesus is speaking of himself and his Heavenly Father. The listeners do not understand what he is talking about when he refers to his Father. Jesus is not equating himself to the Father here, because it takes two to bear witness of each other, thus the Father and the Son must comprise two separate witnesses.	Same comment as Arian.
JOHN 8:24 "I said therefore to you, that you shall die in your sins; for unless you believe that I am {He}, you shall die in your sins."	Same basic view as Trinity.	This text refers to Exo 3:14 where God tells Moses that his is the "I AM".	The book of John is known for Jesus saying "I am [the light of the world, the way, truth and life, the gate, the vine...]. Some times Jesus says "I am", and the context determines what he is referring to. In the 23 he says "I am from above... I am not of this world." Verse 24 refers to verse 23 not to Exo. 3.	The context is dealing with eternal life (vs. 51). "Was" in verse 58 is from the Greek "ginomai" meaning "to come into being". It is the aorist tense, not the perfect tense, and therefore cannot be translated "existed". "Before Abraham comes into being (at his resurrection unto eternal life) I will." "I Am" (ego eimi) can be translated "I will" or "I shall" (Judges 6:18 & Ruth 4:4 in LXX; Exo 3:12 KJV.)
JOHN 8:28 Jesus therefore said, "When you lift up the Son of Man, then you will know that I am {He,} and I do nothing on My own initiative, but I speak these things as the Father taught Me.	Same basic view as Trinity.	Jesus was one with God.	✠ Jesus received instructions from a superior. See also ver. 24.	Same comment as Arian.
JOHN 8:29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."	✠ Jesus, the Father and the Spirit were at all times with each other because they were each other.	See previous verse.	Jesus' goal was to please God, not himself. The implication is that Jesus had a choice in the matter.	Same comment as Arian.
JOHN 8:42 Jesus said to them, "If God were your Father, you would love Me; for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me."	Same basic view as Trinity.	Jesus was sent to do God's will.	✠ Jesus proceeded forth from God. A confirmation that Jesus was sent by God as His apostle, not God Himself. Also note the association of the Father with God.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."	Same basic view as Trinity.	✠ This passage refers to Ex 3:14 which proves that Jesus claimed to be God. This claim to be God was recognized by the Jews prompting them to pick up stones to throw at him. (McDowell, pg 94)	1) A simple statement affirming he existed before Abraham. The context shows that Jesus is responding to the Jews saying he was not old enough for Abraham to see his day. If Jesus were trying to claim to be the "I AM" of Exo 3 then the verb of the sentence is completely missing and this sentence would make no grammatical sense. If Jesus intended to say that he was the "I AM" he would have said "Before Abraham was born I WAS known as "I AM"-- but Jesus did not say this. 2) It would also be odd for Jesus to chose an event in Moses' day to prove that he lived before Abraham. 3) Exo 6:3 tells us that God was not know to Abraham as "I AM" or any other form of YHWH. See Exo 6:3.	Same comment as Arian.
JOHN 9:38 And he said, "Lord, I believe." And he worshiped Him.	Same basic view as Trinity.	Jesus was worshiped, a practice forbidden to all except God.	Honored as God's representative, not as God. See Mat 9:18.	Same comment as Arian.
JOHN 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep....14 "I am the good shepherd; and I know My own, and My own know Me,... "	Same basic view as Trinity.	The title of shepherd is one that belongs to God. (Bowman (2) pg 8)	Jesus tends the flock as the servant of his Father (see Ezek 34:23-24). The apostles were also called shepherds, but that did not make them God.	Same comment as Arian.
JOHN 10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."	Same basic view as Trinity.	✠ Only God could raise up Christ and thus if Jesus could lay down his life and take it up again he must be God.	✠ Jesus takes commandments from his superior. The authority Jesus had was given to him by his father.	Same comment as Arian.
JOHN 10:25 Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me."	Same basic view as Trinity.	Jesus honored God the Father.	✠ Jesus recognizes the superiority of his Father's name over his own name.	Same comment as Arian.
JOHN 10:29 "My Father, who has given {them} to Me, is greater than all; and no one is able to snatch {them} out of the Father's hand."	Same basic view as Trinity.	The Father is greater than all others but at the same time equal to the Son. This is one of the mysteries of the Trinity.	✠ Jesus acknowledges that he is not the Father's equal.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 10:30 "I and the Father are one." 31 The Jews took up stones again to stone Him. 32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" 33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out {to be} God." 34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'? 35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 37 "If I do not do the works of My Father, do not believe Me; ..."	✠ This verse demonstrates the oneness of the Father and Son. They are not two but one, and thus the one God manifests himself in three different ways while remaining one.	The Father and Jesus are one God but not one personality. Each has their own individual identity apart from the other.  They were false Gods because there can be only one true God.	The oneness that the Father and Son shares is simple. It is <u>not</u> a oneness in power, glory, eternal preexistence, or substance. Rather it is a oneness in purpose. For example, Paul and Apollos were one in their efforts in planting and watering but that did not make them both Apostles. See 1 Cor. 3:6-8. See also John 17:21-22.  Ver 30: The Greek word "hen" translated one is neuter and would not match with the Greek "ousia" for being. Thus what is referred to here must refer to something neuter such as the Spirit or disposition of God.  ✠ Ver 34 – 36: Jesus quotes Psa 82:6 to argue that if those who were given God's word can be called gods, then why cannot he be called the son of God. Note that he does not claim to be God himself.	Same comment as Arian.
JOHN 10:38 but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father. "	In answer to how Jesus and the Father was one it is because the Father was in the Son and the Son in the Father. (Bernard pg 4-4)	Because the Father and Son are two separate persons, it must be understood that Jesus is speaking figuratively.	Jesus is not suggesting that the Father was literally in the Son or the reverse anymore than suggesting that Christ is literally inside the Christian. See John 14:10.	Same comment as Arian.
JOHN 12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"	Same basic view as Trinity.	God's arm is Jesus, and just as our right arm is a part of us so is Jesus a part of God.	A quotation from Isa 53:1. The Arm of the Lord is a figure of speech (See Companion Bible Appendix 6 - Metonymy) and refers to Jesus. This is not to be taken literally, but simply means that Christ would be in the place of honor and have the strength of God to back him.	Same comment as Arian.
JOHN 12:41 These things Isaiah said, because he saw His glory, and he spoke of Him.	Same basic view as Trinity.	✠ John is speaking of Jesus in this context and saying that Isaiah saw God's, i.e. Jesus', glory.	Frequently Jesus is the fulfillment of things spoken of God in the Old Testament, because Jesus is the representative of God. Thus God is the Savior in the Old Testament, but sent His son to represent Him in that capacity in the New Testament. Likewise, the Glory of God is shown in the miracles performed by Jesus. It was this Glory of God manifested through the ministry of Jesus which Isaiah observed in Isa 6:1. (For a different approach see Russell, pp 47-48.)	Same comment as Arian.
JOHN 12:44 And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me."	Jesus is the same as the one who sent him, how else can this statement be true.	God the Father and God the Son are one, and thus believing in one is the same as believing in the other.	✠ Jesus is giving the credit of faith in himself to his God and Father. He does this because he came to represent the Father rather than himself.	Same thought as Arian.
JOHN 12:45 "And he who beholds Me beholds the One who sent Me."	✠ When one looks at Jesus they are looking at God for they are the same.	It was Yahweh who sent Jesus and thus by looking at Jesus they are looking at Yahweh.	Jesus so perfectly represented the Father that by beholding Jesus, hearing his words, seeing his love and character we behold the Father as well.	Same thought as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 12:49-50 "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."	Same basic view as Trinity.	Jesus acted as God's prophet and in so doing He spoke His Father's words as a fulfillment of the office. However, this in no way made him any less God than his Father.	✠ This passage is fulfillment of Deut 18:18-19 "I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him." This prophet is Jesus and can in no way be God himself.	Same comment as Arian.
JOHN 13:13 "You call Me Teacher and Lord; and you are right, for {so} I am."	Same basic view as Trinity.	The disciples recognized Jesus as Lord, and as such declared by so doing that He was God.	The Greek word used here for Lord is "Kurios". This word is a noun that has wide significance. Vine's Dictionary says that Jesus took on this word as title of his authority, but that the word was used in common ways to refer to any person in some capacity of authority.	Same comment as Arian.
JOHN 13:31 ¶ When therefore he had gone out, Jesus *said, "Now is the Son of Man glorified, and God is glorified in Him; 32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."	Same basic view as Trinity.	Boiled down, this seemingly complicated passage is simply saying that Jesus is glorified if God is glorified and vice versa, i.e. they are one in the same.	✠ Jesus was speaking of how his death and faithfulness would glorify God and how God would in turn glorify him when he raised him from the dead. John 12:23,28; 17:1.	Same comment as Arian.
JOHN 14:1 "Let not your heart be troubled; believe in God, believe also in Me."	Same basic view as Trinity.	✠ Believing in Jesus is equated to believing in God. This makes sense only if Jesus is God.	Jesus is distinguished from God.	Same comment as Arian.
JOHN 14:6 Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."	Same basic view as Trinity.	Note that it does not say no one comes to God except through me. Jesus' function in the Godhead is as a mediator between man and the Father.	✠ The way and the goal are always two different things. Jesus is the way, and relationship with God is the goal.	Same comment as Arian.
JOHN 14:7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." 8 Philip *said to Him, "Lord, show us the Father, and it is enough for us." ... 9 Jesus *said to him, "Have I been so long with you, and {yet} you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"	✠ This passage provides one of the strongest proofs that Jesus and the Father are the same.	Same view as Arian.	Even Trinitarians acknowledge Jesus was not the Father, but he so reflected the Father's character, that to observe and learn of him was tantamount to observing and learning of the Father. Literally, of course, "no man has seen God at any time" (1 John 4:12).	Same comment as Arian.
JOHN 14:10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves."	✠ This verse shows that the Father and the Son are the same. One is in the other.	Same view as Arian.	In this sense they observed God through observing Jesus. This expression of one being in the other is not to be taken literally, anymore than "Christ in You" makes us Jesus Christ. (Col 1:27) See also 14:20.	Same comment as Arian.
JOHN 14:13 "And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do <i>it</i> ."	Same basic view as Trinity.	Only God can answer prayer.	Jesus is saying that you can ask him for things in his name and he will give it. Jesus is not making any claim on being God here.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 14:16 "And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 {that is} the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, {but} you know Him because He abides with you, and will be in you."	Same basic view as Trinity.	The Holy Trinity in action. God the Son asks God the Father to send God the Spirit to help. The Holy Spirit helps guide his followers to the truth and his followers know this because they know and have relationship with the Him.	✠ This is an excellent text to mention genders applied to the holy Spirit. There are three genders in Greek: masculine, feminine, neuter. Here are verse 16 and 17 from Marshall's diaglott (modified by the Wilson diaglott interlinear for clarity of distinguishing words), and gendered using the "Analytical Greek New Testament". Parenthesis are used to show that these English words are the translation of one word in Greek. The closing separated letter m,f,n,x mean (respectively) that the gender is masculine, feminine, neuter, or not implied. <b>"16</b> (And I x) (will request x) (the m) (Father m) (and x) (another m) (Comforter m) (he will give x) (you x), (that x) (he may be x) (with x) (you x) (unto x) (the m) (age m), <b>17</b> (the n) (Spirit n) (the f) (of truth f), (which n) (the m) (world m) (not x) (is able x) (to receive x), (because x) (not x) (it beholds x) (it n) (nor x) (knows x); (know x) (it n), (because x) (with x) (you x) (he remains x) (and x) (in x) (will be x)." The point to be observed is this: the genders of the pronouns follow the genders of the nouns as a function of grammar, and no argument can be made from this passage regarding the personality of gender on the part of the holy Spirit. One would not suppose this from the NASB rendering of the pronouns which is misleading.	Same comment as Arian.
JOHN 14:18 "I will not leave you as orphans; I will come to you. 19 After a little while the world will behold Me no more; but you {will} behold Me; because I live, you shall live also."	✠ Jesus is telling them that He, being God, will come in another form called the Holy Spirit.	Jesus here refers to His appearing to the disciples after the resurrection, not to the coming of the Spirit. (Bowman (2) pg 15)	Because Jesus was faithful in giving his life a ransom, he will be given a glorified immortal life and so will those who follow him. This does not make those who follow him anymore God than it does him.	Same comment as Arian.
JOHN 14:20 "In that day you shall know that I am in My Father, and you in Me, and I in you."	✠ See comment on John 14:10.	See comment on John 14:10.	Would this make the church God too? See John 14:10	Same comment as Arian.
JOHN 14:21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."	Same basic view as Trinity.	Only God can give commandments.	One must read this text in context. In verse 24 Jesus says that his words are not his words but his Father's words and thus the commandments are actually from God.	Same comment as Arian.
JOHN 14:24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."	Same basic view as Trinity.	God the Father is the speaker and God the Son the mouthpiece.	✠ Jesus again defers to his Father as the source of his words.	Same comment as Arian.
JOHN 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."	Same basic view as Trinity.	Only a person can teach and bring the disciples into remembrance. This shows that the Holy spirit is a person.	See comment on verse 16. The word "ekeinos" (Marshall's "that one," NASB "He") is masculine, perhaps to agree with "comforter" which is masculine. God's Spirit can do anything God can do, because it is His power and His influence. To limit the capability of God's Spirit is to limit the capabilities of God Himself.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 14:28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I."	Same basic view as Trinity.	The Father is only greater in line of command, but is equal to the Son in nature and substance.	✠ Not only here, but in every comparison presented in the Scriptures, Jesus is shown as subordinate of God, less in power, authority and majesty, whether as the prehuman Logos, the earthy Jesus, or the resurrected Christ.	Same comment as Arian.
JOHN 15:15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."	Same basic view as Trinity.	See John 14:24.	✠ What Jesus shares with us he has received from another.	Same comment as Arian.
JOHN 15:24 "If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well."	Same basic view as Trinity.	In agreement with Arian view.	The point here is that there are two persons being spoken of here.	Same comment as Arian.
JOHN 15:26 "When the Helper comes, whom I will send to you from the Father, {that is} the Spirit of truth, who proceeds from the Father, He will bear witness of Me"	Jesus said he would never leave us and thus He did not. By Him changing the way he would reveal Himself to us, in the mode of the Spirit, He is with us.	The Triune God sent the third person of the Trinity, the God the Holy Spirit which now bears witness of Christ.	See comments on John 14:16. The word "ekeinos" (Marshall's "that one," NASB "He") is masculine, perhaps to agree with "comforter" which is masculine.	Same comment as Arian.
JOHN 16:3 "And these things they will do, because they have not known the Father, or Me.	They did not know the modes of God.	Same view as Arian.	Two persons are strongly implied here.	Same comment as Arian.
JOHN 16:13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."	See John 15:16.	Just as Jesus spoke the words of the Father, so does the Holy Spirit. And just as Jesus is God so also in the Holy Spirit. And just as Jesus is a person so is the Holy Spirit.	See comments on John 14:16. The word "ekeinos" (Marshall's "that one," NASB the first "He") is masculine, perhaps to agree with "comforter" which is masculine, and is the subject introduced in 14:16 and referred to in 15:26. See John 14:16.	Same comment as Arian.
JOHN 16:27 "for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. 28 "I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father." 29 His disciples *said, "Lo, now You are speaking plainly, and are not using a figure of speech."	See John 16:3.	The implication is that Christ separated himself from the Father but not from God. Because Jesus is God he can not separate himself from or join himself to God.	✠ This refers to Jesus' pre-human existence. Also noted here is the fact that the Father is the source. Jesus comes from the Father, but we never see the Father coming from Jesus.	See John 3:13. "Come into the world" seems to imply that he existed outside of our world. Note that Yahshua sent his disciples "into the world" as well, yet they did not pre-exist.
JOHN 16:30 "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."	Same basic view as Trinity.	Only God knows all things. Since Jesus, the "you" in the verse, knew all things, he must be God.	This phrase of "know all things" must be looked at in the broad context of its use. Jude 5 uses the same words and says that God's people "know all things". This phrase simply means that Jesus knows what he is talking about. In Mat 24:36 says that Jesus did not know the day or hour of his return.	Same comment as Arian.
JOHN 17:1 These things Jesus spoke; and lifting up His eyes to heaven, He said," Father, the hour has come; glorify Thy Son, that the Son may glorify Thee"	Jesus is giving an example of prayer so we would know what to do.	See John 17:5. The only way that Christ could glorify His Father as His Father would glorify Him is if He too were God.	✠ Jesus could not glorify himself, he needed his Father and God to do it. See John 17:5.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 17:3 "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."	Jesus phrases this in a way that supports the idea that He is God and is the Father just in another mode.	If Jesus is a god, then this forces us to believe that either there is a) more than one true God or b) that he is the true God or c) that he is a false God. Because the scriptures are clear that he is not a false God, nor is there more than one God. He must be the true God spoken of here. (Rhodes pg 228)	✠ Jesus is distinguished from God. Also Jesus points to the Father as the only True God. He does not include himself or the Spirit as God.	Same comment as Arian.
JOHN 17:5 "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."	See John 17:1	See John 17:1.	✠ Jesus had a pre-human existence. This passage also shows us that Jesus lost glory when he became a man. This could not happen if he were still 100% God as claimed by some.	Correctly translated, "the glory which I am having with thee before the world to be (or to come)". Jesus was in the process of being glorified before the arrival of the new heavens and new earth.
JOHN 17:8 "for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me."	Jesus is giving an example of prayer so we would know what to do.	This is a prayer to the Father.	✠ Jesus was given his words. If he were God he would need no one to give him his words. The consistent message is that the Father, his God, is the source for all that Jesus has.	Same comment as Arian.
JOHN 17:9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine"	Same basic view as Trinity.	Note that the disciples belong equally to the Father and the Son, thus supporting their equality.	✠ Jesus received disciples from God, his superior.	Same comment as Arian.
JOHN 17:10 "and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them."	Same basic view as Trinity.	✠ The only way you can take this literally is to conclude that Jesus and the Father are God.	The context shows that Jesus is talking about the disciples, and the disciples belong to both, but they were given to Jesus by the Father (ver 9).	Same comment as Arian.
JOHN 17:11 "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, <i>the name</i> which Thou hast given Me, that they may be one, even as We are."	✠ "Thy name which Thou hast given me" shows that Jesus is the Father.	The oneness that the Father and Son have is a oneness in nature and substance, just as the disciples are one in nature (human) and one in substance (flesh).	✠ Jesus' frequent prayers show he recognized God, his Father, as superior. If Jesus were God himself, what need would he have for prayer?	Same comment as Arian.
JOHN 17:14 "I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world."	Same basic view as Trinity.	Jesus' word and the Father's word are the same and come from the same Triune God.	✠ Jesus did not give his own word. If he were actually God he would have no need to give the words of another.	Same comment as Arian.
JOHN 17:18 "As Thou didst send Me into the world, I also have sent them into the world."	Same basic view as Trinity.	God sent Jesus to give the gospel message, and that responsibility is passed on to the Church.	✠ Jesus was sent by a superior, just as the disciples were sent by a superior.	Same comment as Arian.
JOHN 17:21 "that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. 22 "And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; 23 I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me."	See John 17:11.	See John 17:11	The oneness that the Father and Son shares is simple. It's not a oneness in power, glory, eternal preexistence, or substance. Rather it is a oneness in heart, mind, will and purpose just as Paul and Apollos were one in their efforts in planting and watering. See 1 Cor. 3:6-8.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 17:24 "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world."	God loved the world that he gave Himself, and the value of that sacrifice is measured in the way that he loved Himself as if the Father loved the Son, even though we know they are the same person or entity.	See John 17:10.	✠ Jesus existed before he was born of Mary. Christ's glory is one given to him by his Father.	This verse doesn't teach Jesus' pre-existence any more than Eph 1:3-4 teaches the Church's pre-existence. Both of these verses pertain to Yahweh's foreordained plans, not to pre-existent beings.
JOHN 17:26 "and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."	See John 17:24.	Jesus glorified the Father the same way that the Father glorified the Son.	Jesus made God's name known to his followers. He is not speaking of his own name here.	Same comment as Arian.
JOHN 19:7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out <i>to be</i> the Son of God."	Same basic view as Trinity.	The Son of God is by nature God, just as the son of a human is by nature a human.	Jesus was not accused of being God.	Same comment as Arian.
JOHN 19:37 And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."	See Zech. 12:10.	See Zech 12:10.	See Comment on Zech 12:10.	Same comment as Arian.
JOHN 20:17 Jesus *said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"	In the same sense that we posses ourselves so does the Son possess the Father and thus it sounds as if the Father is another person but is actually not.	Jesus calls the Father "My God" because He is still man as well as God; not the distinction between "My God" and "your God" in John 20:17 (i.e., Jesus never speaks of "our God" including Himself with the disciples.) (Bowman (2) pg 10) The God-Man Jesus had brethren from the standpoint of his flesh only.	✠ Jesus recognized God as his God and Father. Jesus also told Mary that his God was her God and that God was the Father. Jesus never claimed to be her God or anyone else's God. ✠ Jesus Called the descples his "brethren". God does not have brethren	Same comment as Arian.
JOHN 20:21-22 Jesus therefore said to them again, "Peace <i>be</i> with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them, and *said to them, "Receive the Holy Spirit.	Same basic view as Trinity.	This verse is testimony to the Trinity in that you have the Father, the Son and the Holy Spirit all together in one passage.	✠ The Father sent Jesus showing his superior position to the Son. The Father, Son and holy Spirit mentioned in one verse has no bearing on them being one God anymore than mentioning Abraham, Isaac and Jacob in one passage would make them one patriarch.	Same comment as Arian.
JOHN 20:28 Thomas answered and said to Him, "My Lord and my God!"	Same basic view as Trinity.	✠ Thomas' expression and Jesus response indicates that it was proper and right for Christ to be called God. Verse 17 of the chapter is in reference to the Father and thus here the word God means no less than it did in verse 17. (Bowman (2) pg 7)  Thomas recognized Jesus as both his Lord and his God. (Bickersteth pg 82)	The word theos is broad enough to denote any mighty being. Strong's definition (number 2316) is "a deity, espec. the supreme divinity; fig. a magistrate." Vine's Expository Dictionary says "The word is used of Divinely appointed judges in Israel, as representing God in His authority, John 10:34, quoted from Psa. 82:6." (Similarly, the Old Testament word "Elohim" is translated "judges" in Exodus 21"6, 22:9) 2 Peter 1:1 and Titus 2:13 are other scriptures which may apply this word to Jesus. Thomas did not think Jehovah, the unseen God, was standing before him.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
JOHN 21:17 He *said to him the third time, "Simon, {son} of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus *said to him, " Tend My sheep."	Same basic view as Trinity.	Only God knows all things, thus Jesus must be God.	See comment on John 16:30. See also Jude 5.	Same comment as Arian.
<b>ACTS</b>				
ACT 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. "	Same basic view as Trinity.	Being baptized by God the Holy Spirit is much different than being baptized by water.	☩ The disciples were not baptized with a person, but with the power and spirit of God. Just as the water is not a person, neither is the Spirit.	Same comment as Arian.
ACT 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;	Same basic view as Trinity.	The Father has authority over times and epochs.	He appeals to the Father's authority, evidently beyond his own.	Same comment as Arian.
ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "	Same basic view as Trinity.	Isa 43:10 speaks of this same witness and applies it to God.	God's power and influence is demonstrated in His Spirit by giving power to the disciples.  We are witnesses of both the Father (God) and His Son (God's son).	Same comment as Arian.
ACT 2:4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.	Same basic view as Trinity.	God, the Holy Spirit, and the third person of the Trinity, gives men the power to speak in tongues.	They were filled with the Father's Spirit, not a person.	Same comment as Arian.
ACT 2:21 'AND IT SHALL BE, THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED.'	Same basic view as Trinity.	☩ This quotation is from Joel 2:32 which refers to "LORD" as in Yahweh. This verse links Jesus Christ to Yahweh.	Peter's point here is not to identify Jesus as God, but rather to explain what the holy Spirit is. Joel 2 is quoted in the process. Careful reading of the context bears this out.	Same comment as Arian.
ACT 2:22 ¶ "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--	Same basic view as Trinity.	The divine side of the God-man, Christ, made miracles possible.	☩ Peter is clear in identifying Jesus as a man and not God. He also points out that Jesus was attested to by God. If Jesus were God, this is the most likely place where Peter would have identified him as such.	Same comment as Arian.
ACT 2:24 "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.	Same basic view as Trinity.	Jesus claimed to be able to raise himself up. Thus we see here that he is called God in that capacity.	☩ Jesus did not raise himself, he was raised by God.	Same comment as Arian.
ACT 2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.	Same basic view as Trinity.	Once again we find the Father, Son and Holy Spirit together. The author did not call it a Trinity, but clearly understood there to be one.	This demonstrates nothing. See comment on John 20:21.	Same comment as Arian.
ACT 2:36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."	Same basic view as Trinity.	Jesus being Lord makes him God.	☩ God "makes" Jesus Lord and Christ. Jesus was not already "Lord", but was made such by his creator -- his Father and God.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ACT 2:38 And Peter <i>said</i> to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."	This verse is a recorded fulfillment of Jesus' command to be baptized in the name of the Father, Son and Holy Spirit. Here Peter just uses Jesus because he understands that it is the same as using the Father and the Holy Spirit.	We are just given an abridged recording of the event. It's quite possible that the Mat 28:19 formula for baptism was used, but that it is simply not recorded here.	This simple form of baptism is not the one prescribed in Mat. 28:19, and no New Testament example is recorded of baptism "In the name of the Father, the Son, and the holy Spirit" (See also Acts 8:16, 10:48, 119:5). This leads many to wonder if Mat 28:19 contains a textual corruption. Adolph Harnack says that text "is no word of the Lord." Eusebius cites Matthew 28:19 eighteen times in his work, always in the same form: "Go ye and make disciples of all nations in my name, teaching them to observe all things, whatsoever I commanded you." (From an article in Beauties of the Truth, January 1991 edition).	Same comment as Arian.
ACT 3:15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.	Same basic view as Trinity.	Jesus said that he had the power to lay his life down and the power to raise it up. With this verse we conclude Jesus was God.	Every verse that speaks of Jesus' resurrection from the dead says that either God or the Father raised him. Not one verse says that Jesus' raised himself.	Same comment as Arian.
ACT 3:22 - 23 "Moses said, 'THE LORD GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED in everything He says to you. 'And it shall be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'	Same basic view as Trinity.	Jesus, even though he was 100% divine, was also 100% human, and as such was much like a great prophet.	✠ Jesus is identified as the prophet spoken of in Deut 18:15-18. In Deut. it is clear that this prophet will speak the words God puts in his mouth. There is no hint that this prophet is God himself.	Same comment as Arian.
ACT 4:12 And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.	✠ Salvation is through Jesus alone and thus we conclude that Jesus alone is God. There is one person, Jesus who is the one God.	This verse parallels Isa 43:11 which says that there is no savior other than God.	Nothing here equates Jesus with God. Jesus was sent by God to be the ransom price. God was the one who sent Jesus, this is why Isa 43:11 says only God is the savior. Jesus expanded our understanding to include him in the plan of salvation.	Same comment as Arian.
ACT 4:24 And when they heard this, they lifted their voices to God with one accord and said, "O Lord it is Thou who DIDST MAKE THE HEAVEN AND THE EARTH ... [26-27] 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST.' For truly in this city there were gathered together against Thy Holy servant Jesus, whom Thou didst anoint ... [30] "while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy Holy servant Jesus."	Same basic view as Trinity.	Jesus Christ was the Creator of all things and here is called God by disciples.	The believers are here speaking of Yahweh, and are not referring to Christ in verse 24.  ✠ The early disciples understood that Jesus was a servant of God rather than God.  Note that ver 26 is a quotation of Psa 2:2 which makes a distinction between the "Messiah" or Anointed One, and God, or here translated Lord.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ACT 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back {some} of the price of the land? [4] "While it remained {unsold,} did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God."	Same basic view as Trinity.	Ananias lied to the Holy Spirit, but the next verse says he lied to God. Therefore the Holy Spirit is God.	The Trinitarian logic would also require the holy Spirit is Peter, since Ananias lied to Peter too. We now have a new trinity: holy Spirit, God, Peter. The reality is that lying to Peter and the church was tantamount to lying to God whom Peter represented as an Apostle, and lying against the influence of God's Spirit. Verse 9 correctly defines the Spirit as the Spirit of the Lord.	Same comment as Arian.
ACT 5:9 Then Peter {said} to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out {as well}."	Same basic view as Trinity.	Putting the Spirit to the test could only be possible if the Spirit is a third person of the Holy Trinity. One cannot lie to a thing for a thing cannot care about the truth, but a person does care and thus the Spirit is a person.	God's Spirit is an extension of the Father. This verse does not violate that understanding.	Same comment as Arian.
ACT 5:30 "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross."	Same basic view as Trinity.	See Act 3:15.	See comment on Acts 3:15	Same comment as Arian.
ACT 5:31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins."	Same basic view as Trinity.	It's not that Jesus needed to be exalted for he was always God, but that he needed to be glorified in the sight of men.	✠ Jesus is at the right hand of God, showing he is not only not God, but also subordinate to God.	Same comment as Arian.
ACT 6:5 And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch.	Same basic view as Trinity.	When it says that Stephen was full of the Holy Spirit, it simply means that he was filled under the influence of the Holy Spirit.	Stephen was full of faith and the holy Spirit. Faith is not a person of God, neither is the holy Spirit.	Same comment as Arian.
ACT 7:51 "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.	Same basic view as Trinity.	God, the Holy Spirit appealed to the Jews, but they resisted.	See comment on Acts 5:9.	Same comment as Arian.
ACT 7:55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; [56] and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God."	Same basic view as Trinity.	Here Stephen is simply substituting the word God for Father.	✠ Stephen did not see three persons, but two. (In fact, in all the visions of scripture, no one has seen the mysterious third person.) ✠ Jesus being at the right hand of God can't be God and in fact, is shown subordinate to God.	Same comment as Arian.
ACT 7:59 And they went on stoning Stephen as he called upon {the Lord} and said, "Lord Jesus, receive my spirit!"	Same basic view as Trinity.	Note that Stephen prayed to Jesus. Only God can receive prayers, this proves that Jesus is God.	We know of no verse of scripture which says the Son of God, exalted to power and great glory cannot receive prayers. Stephen's prayer is appropriate and does not make Jesus God.	Same comment as Arian.
ACT 8:29 And the Spirit said to Philip, "Go up and join this chariot."	Same basic view as Trinity.	A thing cannot speak. This ability of the Spirit to communicate to Philip shows us that the Spirit is a person and a part of the Trinity.	See comment on Acts 5:9. Additionally, God's written word, words from God written on paper, "speaks" to us today. But that does not make these words a person nor does it make them God.	Same comment as Arian.
ACT 9:34 And Peter said to him, "Aeneas, Jesus Christ heals you; arise, and make your bed." And immediately he arose.	Same basic view as Trinity.	God's power for healing came through the Father while Jesus was here. However, it can now come from the 2nd person of the Trinity, Jesus.	Jesus was given all power in heaven and earth. If Jesus was given the power to heal the sick, what would be wrong with that?	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ACT 10:19 And while Peter was reflecting on the vision, the Spirit said to him," Behold, three men are looking for you. 20 "But arise, go downstairs, and accompany them without misgivings; for I have sent them Myself."	Same basic view as Trinity.	See Acts 8:29.	See Acts 5:9	Same comment as Arian.
ACT 10:36 "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—"	Same basic view as Trinity.	Only God can be the Lord of All.	He is the Lord of All--all the sons of Israel. This does not mean he is God any more than calling Nebuchadnezzar the king of kings would make him God. (See Dan 2:37)	Same comment as Arian.
ACT 10:38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and <i>how</i> He went about doing good, and healing all who were oppressed by the devil; for God was with Him."	Same basic view as Trinity.	God was with Jesus of Nazareth because Jesus of Nazareth was God.	✠ This verse says that God was <u>with</u> Jesus. It does not say God was Jesus. The concept of being with someone precludes you from being that someone, thus God is not Jesus.	Same comment as Arian.
ACT 10:42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead."	Same basic view as Trinity.	Jesus, one person of the Triune God, was appointed to Judge the living and the dead.	✠ Jesus Christ was appointed by God. If he were God he would be self appointed, or better yet, he would need no appointment.	Same comment as Arian.
ACT 13:2 And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."	Same basic view as Trinity.	See Acts 8:29.	See comment on Acts 5:9.	Same comment as Arian.
ACT 13:4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.	Same basic view as Trinity.	See Acts 8:29.	See comment on Acts 5:9.	Same comment as Arian.
ACT 13:23 "From the offspring of this man, according to promise, God has brought to Israel a Savior, Jesus,	Same basic view as Trinity.	Not only did God bring a savior, but God was that Savior.	✠ This is how God is Israel's savior. By God giving Jesus as a savior, this makes God the architect of salvation. But notice that God <u>brought</u> a savior -- it does not say God came as the savior.	Same comment as Arian.
ACT 13:30 "But God raised Him from the dead; ... [33] that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.' [34] "And as for the fact that He raised Him up from the dead, no more to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY AND SURE BLESSINGS OF DAVID.' [35] "Therefore He also says in another Psalm, 'THOU WILT NOT ALLOW THY HOLY ONE TO UNDERGO DECAY.'	Same basic view as Trinity.	Jesus claimed the ability to raise Himself up and here we see that God raised him up. Put the two truths together and you find proof that Jesus is indeed God.	✠ 1) Jesus was raised by God, he did not raise himself. ✠ 2) Jesus was actually dead. It was not a fake death, or a partial death. And it was from this fully dead condition that God raised him. If he were God he could never have died.	Same comment as Arian.
ACT 16:6 And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia;	Same basic view as Trinity.	The fact that the Holy Spirit can make decisions regarding their ministry shows an intelligence that requires a person to be the source.	See comment on Acts 5:9.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ACT 16:31 And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household." ... 34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.	Same basic view as Trinity.	☩ Verse 31 says believe in Jesus and then equates that later in verse 34 as believing in God.	One cannot believe in Jesus unless they first believe in God. The writer is not trying to equate Jesus with God in this passage as some matter of time, possibly hours had passed between ver 31 and ver 34. The writer is simply saying in verse 34 that the jailer and his household came to embrace the belief in God. It's that simple.	Same comment as Arian.
ACT 17:27 - 31 that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; [29] "Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. [30] "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, [31] because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."	Same basic view as Trinity.	God did appoint a man to judge the world and that man is the God-man Christ Jesus.	☩ This passage tells us two things. First it tells us that God is not far off. It does not say that God is everywhere, but rather that He is very accessible because he is near by. See Deut 4:7. Second Paul makes a point about the nature of God. He says humans are the offspring of God, and thus we should not expect Him to be formed from stone, silver or gold. Note also, there is no hint here that even if we are the offspring of God, we are not God.	Same comment as Arian.
ACT 19:2 and he said to them, "Did you receive the Holy Spirit when you believed?" And they {said} to him, "No, we have not even heard whether there is a Holy Spirit."	Same basic view as Trinity.	Just as Jesus, the second person of the Holy Trinity had to be made known to believers, so did the Holy Spirit need to be introduced to them.	☩ These disciples never heard of the holy Spirit, even though they were disciples. It's not because they did not know who God was, it's because they did not know about the power God was poured out by way of His Spirit.	Same comment as Arian.
ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.	Same basic view as Trinity.	☩ It was Jesus' blood, here called God's blood, that purchased the church. There is no other reasonable rendering for it. (Bowman (2) pg 7)	1) There is some manuscriptural support for rendering "God" in this verse, however the most reliable Gr. manuscripts read: "to shepherd the church of the <u>Lord</u> which...." 2) Others, not convinced by manuscript evidence, suggest that when it says literally "blood of His own [Son]", the word Son is implied by the context. 3) In support of the first two, God is Spirit and spirit does not have blood, thus the blood can't possibly be God's. -- see 1 Cor 15:50.	Same comment as Arian.
ACT 21:11 And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"	Same basic view as Trinity.	See Acts 8:29.	See comment on Acts 5:9.	Same comment as Arian.
ACT 28:25 And when they did not agree with one another, they {began} leaving after Paul had spoken one {parting} word, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,	Same basic view as Trinity.	See Acts 8:29.	☩ Isaiah, and all the other prophets and writers in the Old Testament, including the whole nation of Israel, understood that God's holy Spirit was the Father's power and influence.	Same comment as Arian.

SCRIPTURE ROMANS	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ROM 1:7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	Note that it first says "beloved of God" and then it goes on to list the Father and the Son. This gives us confidence that Christ is included in God.	✠ This texts makes a distinction between "God our Father" and the "Lord Jesus Christ". The scriptures are consistent in this distinction.  ✠ Also note that in no greeting do you find grace and peace given from the holy Spirit.	Same comment as Arian.
ROM 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.	Same basic view as Trinity.	One must not forget the dual nature of the God-man Christ Jesus. He was 100% man and 100% God and thus he possessed the invisible attributes in his divine nature.	✠ God, who is invisible, is understood by what can be seen. This is why he sent His Son, someone who could be seen, for no man can look upon God and live.	Same comment as Arian.
ROM 3:30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.	Same basic view as Trinity.	We are justified by faith in Christ by the Father through the Holy Spirit, thus the one God is our justifier.	✠ God is one, not three.	Same comment as Arian.
ROM 4:24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead,	Same basic view as Trinity.	Jesus raised himself from the dead and here He is called God.	Another verse which tells us that God, not Jesus, raised Jesus from the dead. This is the consistent teaching of the Apostles.	Same comment as Arian.
ROM 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.	Same basic view as Trinity.	Only a person can love and thus the Love of God is expressed through the third person of the trinity, the Holy Spirit.	"Who," from a neuter pronoun for "spirit," should be properly translated "which" as in King James. This is an example of translator bias.	Same comment as Arian.
ROM 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.	Same basic view as Trinity.	The Spirit of God is the same as the Spirit of Christ which is the third person of the triune God.	✠ This verse makes more sense when viewed from the standpoint that the Spirit is God's power and influence. A being/person called the holy Spirit does not work here.	Same comment as Arian.
ROM 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.	Same basic view as Trinity.	Here is says that the Spirit raised Jesus. Elsewhere it says God raised Jesus. Thus the Spirit is God.	The careful reader will note that this text does not say that the Spirit raised Jesus, but that God ("He") raised Jesus and that His Spirit (influence, disposition, power) dwells in you.	Same comment as Arian.
ROM 8:16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.	Same basic view as Trinity.	The Holy Spirit knows our minds better than we do and can express things to God for us. But this act of intelligence supports the fact that the Holy Spirit is a person.	"Himself," from a neuter pronoun for "spirit," should be "itself" as in King James. An example of translator bias.  ✠ The church follow Christ. We are children, heirs and will be glorified with Christ, but that does not make the church God.	Same comment as Arian.
ROM 8:26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for {us} with groaning too deep for words;	Same basic view as Trinity.	See Rom 8:16.	"Himself," from a neuter pronoun for "spirit," should be "itself" as in King James. Another example of translator bias. The second reference to spirit refers to a Christian's spirit or will. The holy Spirit does not need to groan.	Same comment as Arian.
ROM 8:27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to {the will of} God.	Same basic view as Trinity.	The fact that two persons intercede for us is consistent with the fact that we have two Advocates (John 14:16; 1 John 2:1) (Bowman (2) pg 15 )	The only masculine pronoun in the Greek for this text is the first "He," which refers to God, or perhaps Jesus (Rev 2:23).	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ROM 8:29 For whom He foreknew, He also predestined {to become} conformed to the image of His Son, that He might be the first-born among many brethren;	Same basic view as Trinity.	The concept of Christ being the first-born refers to his place in order. In other words, Christ will be first in rank among all others. There is no hint here of any beginning for he never began nor can he ever die.	✠ Jesus is the firstborn among many. God is never called "firstborn" because he had no beginning. As "firstborn" Jesus is automatically ranked lower than God.	Same comment as Arian.
ROM 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.	Same basic view as Trinity.	God the Son gave his human life for us that He might intercede for us.	✠ Jesus being at the right hand of God, shows that he is not only not God, but also subordinate to God. ✠ Jesus also died a real death and death is not possible for God.	Same comment as Arian.
ROM 9:5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.	Same basic view as Trinity.	✠ The consistent doxologies in Scripture, as well as the smoothest reading of the text supports the thought that Christ is identified as God. (Bowman (2) pg 7) "We have the strongest statement of Christ's divinity in St. Paul, and indeed, in the NT. (A Catholic Dictionary pg 809)	The careful reader will note that Paul is simply saying that Jesus, when in the flesh, was an Israelite according to the flesh.	Same comment as Arian.
ROM 10:9 that if you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.	Same basic view as Trinity.	Jesus is Lord and he raised himself from the grave and here is called God.	Note that God raised Jesus. No claim, or even a hint that Jesus raised Jesus.  The point is that Jesus must be acknowledged as Lord. There is no verse that says he needs to be recognized as God.	Same comment as Arian.
ROM 10:11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." 12 For there is no distinction between Jew and Greek; for the same {Lord} is Lord of all, abounding in riches for all who call upon Him; 13 for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED."	Same basic view as Trinity.	✠ This passage is a very strong proof that Jesus is God. Verse 13 is quoting Joel 2:32, which says that "whoever calls on the name of the "LORD" will be delivered". The word for LORD is Yahweh which is used exclusively for God. (Rhodes pgs. 294-295)	✠ In verse 11 Paul quotes Isa 28:16: "... says the Lord GOD, 'Behold, I am laying in Zion a stone .... He who believes in it will not be disturbed.'" It is clear that the stone is not God, rather Paul applies it to Jesus. Joel 2:32 does refer to God. Paul is saying that believing in Jesus is the only proper way one can call upon God for salvation.	Same comment as Arian.
ROM 11:33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!	Same basic view as Trinity.	God is a mystery. No one can understand Him fully. Thus we should not expect to understand the nature of the Trinity.	No scripture, including this one, tells us the relationship of Jesus to God is a mystery.	Same comment as Arian.
ROM 11:36 For from Him and through Him and to Him are all things. To Him {be} the glory forever. Amen.	Same basic view as Trinity.	An expression of praise for God's greatness.	Paul attributes God as the source and provider of everything, including wisdom, knowledge, and unsearchable judgments. (See full context of verses 33-36.)	Same comment as Arian.
ROM 14:6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.	Same basic view as Trinity.	Note that God and Lord are interchangeable in the context of this verse and thus an equality between God and Christ is implied.	✠ This text, when read with care, makes a distinction between God and the Lord, indicating that they are not the same.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
ROM 14:9 For to this end Christ died and lived {again}, that He might be Lord both of the dead and of the living. 10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." ... 13 Therefore let us not judge one another anymore, but rather determine this--not to put an obstacle or a stumbling block in a brother's way.	Same basic view as Trinity.	✠ This passage applies the text of Isa 45:23 to Jesus. The context of Isa 45:23 applies to God and only God. We must conclude that Paul recognized Jesus as God.	Verse 6 make it clear that in the context a distinction between God and the Lord exists. Paul is clear, verses 8 - 9 refers to Christ, but verse 10 - 12 refers to God.  But would it be wrong to apply this passage to Christ? No, for Paul does so in Phil 2:10. We must keep in mind that Christ overcame and sat down in his Father's throne, and as such every knee will bow to him as every knee will bow to his Father.	Same comment as Arian.
ROM 15:6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.	Same basic view as Trinity.	See John 20:17.	✠ Jesus has a God and a Father. No scripture says that the Father has a God.	Same comment as Arian.
ROM 15:16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that {my} offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.	Same basic view as Trinity.	We see the Trinity in this one passage. The Father, indicated by God, the Son and the Holy Spirit.	Paul is simply saying that he is a minister of Christ to the Gentiles.	Same comment as Arian.
ROM 15:30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,	Same basic view as Trinity.	We see the Trinity in this one passage. The Father, indicated by God, the Son and the Holy Spirit. We are urged to love the Holy Spirit.	Finding the words Jesus, God and Spirit in one verse implies nothing unless the writer is directly making a statement to equate the three. It is clear here that he is not. The spirit is no more a person than is the truth. 2 Thes 2:10.	Same comment as Arian.
ROM 16:27 to the only wise God, through Jesus Christ, be the glory forever. Amen.	Same basic view as Trinity.	Jesus Christ is God, but he is the interface between God and man and thus we access God through Him.	✠ Paul views Jesus Christ as the means to God. Without Jesus there would have been no revelation of the mystery (verse 25). But if Jesus is the conduit to God, he must not be God.	Same comment as Arian.
<b>1 CORINTHIANS</b>				
1CO 1:2 to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their {Lord} and ours:	Same basic view as Trinity.	The Church of God is the same as the Church of Christ.	Paul in this verse, identifies the Church as God's, but does not go on to say that Jesus is God. Instead he calls Jesus Lord.	Same comment as Arian.
1CO 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	Simply greetings from the first two persons of the Triune God.	✠ Always consistent, God is identified as the Father and Jesus as the Lord.	Same comment as Arian.
1CO 1:24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.	Same basic view as Trinity.	✠ This shows that Christ is part of God.	Jesus is the power and the wisdom (See Prov. 8) of God, but he is <u>not</u> God. In a number of Old Testament passages he is called the "arm" of God. For example, the fact that we are the body of Christ (1 Cor. 12:12), does not make us Jesus.	Same comment as Arian.
1CO 2:8 {the wisdom} which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory;	Same basic view as Trinity.	Jesus is the Lord of Glory. This can only refer to God, because He will not share His glory with another.	There is no problem calling Jesus the "Lord of Glory". Jesus got his glory from his Father, and so will the church. See John 17:5.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1CO 2:10 For to us God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the {thoughts} of a man except the spirit of the man, which is in him? Even so the {thoughts} of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual {thoughts} with spiritual {words.}	Same basic view as Trinity.	Just as man has a spirit or a soul which is our inner being, so does the God of the universe. It's not for us to fully understand these things, but that the Spirit is the third person of the Holy Trinity is a proven fact.	☩ The "Spirit is from God". This description of the functioning of God's Spirit is in harmony with the understanding that it is God's influence and power as He sends it out to work for Him. Notice the contrast between God's Spirit and the spirit of the world. Paul is making a reasonable comparison here. Just as the world has a spirit which can influence our thoughts, so can God's Spirit influence our thoughts.	Same comment as Arian.
1CO 3:23 and you belong to Christ; and Christ belongs to God.	Same basic view as Trinity.	Christ belongs to God the same way that your head belongs to your body. Both your head and your body are you, just as Christ and God are God.	☩ God is clearly superior to Christ, just as Christ is superior to us.	Same comment as Arian.
1CO 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?	Same basic view as Trinity.	The third person of the Holy Trinity dwells in our bodies to energize us to good works.	If the Spirit was a person, you would have to conclude that this verse is talking about being possessed by a Spirit. But it is not saying that.	Same comment as Arian.
1CO 8:4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is {but} one God, the Father, from whom are all things, and we {exist} for Him; and one Lord, Jesus Christ, by whom are all things, and we {exist} through Him.	Same basic view as Trinity.	If one uses the logic that Jesus is not God because the Father is God then one would have to also conclude that if Jesus is Lord then the Father can not be Lord. That, of course does not make sense and thus just as the Father is Lord, Jesus is also God. (Reed, pg 96)	☩ The verse is explicit. There is one God, the Father. There is also only one Lord, Jesus. Also note the difference between the two. The Father is the source of all things because it says " <u>from</u> whom are all things". Jesus is the implementor of all things because it says: " <u>by</u> whom are all things". We exist " <u>for</u> " God and " <u>through</u> " Jesus. These subtle but important differences distinguish Jesus from God.	See John 1:10. "yet for us there is one Elohim, the Father, of whom are all things, and we in Him; and one Master Jesus Christ, for whom are all things, and we for him."
1CO 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.	Same basic view as Trinity.	☩ Isa. 44:8 tells us that God is that Rock and Paul here tells us that Jesus Christ is that Rock, thus we must conclude that Jesus is God.	This verse no more proves that Jesus is God than would be saying Peter is God because he is call the Rock.	Understand this verse with Exo. 17:6 in mind. It figuratively makes reference to Exo 17:6 which is a shadow of Christ. Jesus was not literally with them in the wilderness. That is why the phrases "spiritual rock" and "spiritual drink" are used.
1CO 11:3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.	Same basic view as Trinity.	Jesus is still subordinate to God, but as the Son to the Father; i.e., they are equal in nature, but the Son is subordinate relative to the Father. (Bowman (2) pg 10)	☩ God is superior to Jesus. Note that Paul does not say that the Father is the head of Christ, but that God is the head of Christ.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1CO 12:4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 And there are varieties of effects, but the same God who works all things in all {persons.}	Same basic view as Trinity.	Here we see the Trinity. The father, designated as God, Jesus, and the Holy Spirit.	This passage has nothing to do with making a formula for the Trinity. God (the Father), Jesus, and the holy Spirit are each functioning in the lives of the believers. Here Paul is illustrating the varieties which come from each. There is nothing here to support the Trinitarian position. See 1 Cor 8:6.	Same comment as Arian.
1CO 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.	Same basic view as Trinity.	Only a being has a will. This verse proves that the Spirit is a being.	The Scriptures no where restrict God's Spirit from demonstrating purpose and will. God is the director of His Spirit as He sees fit. This verse does not contradict our view.	Same comment as Arian.
1CO 14:33 for God is not a <i>God of confusion</i> ...	Same basic view as Trinity.	God is not a God of confusion, but he is far beyond our ability to understand how he can be one and three at the same time.	☩ The doctrine of the Trinity, because it equates three to one is confusing and contrary to God- given logic. Neither did God's prophets nor His Son teach such a confusing doctrine.	Same comment as Arian.
1CO 15:21 For since by a man {came} death, by a man also {came} the resurrection of the dead.	Same basic view as Trinity.	Jesus was 100% man but was also 100% God at the same time.	The Bible is consistent in stating that Jesus was only 100% man during his first advent. He was the perfect equivalent of Adam. No verse plainly tells us he was God.	Same comment as Arian.
1CO 15:24 then {comes} the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet.	Same basic view as Trinity.	See John 20:17.	☩ God will always be superior to Jesus. Also note that God is equated to the Father. This simple identification is restated many times in the New Testament, but not once is Jesus Christ referred to in such a way.	Same comment as Arian.
1CO 15:27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.	Same basic view as Trinity.	See 1 Cor 11:3.	☩ God has never been subject to Jesus. (Jesus has always been subject to God.)	Same comment as Arian.
1CO 15:45 So also it is written, "THE FIRST MAN, ADAM, BECAME A LIVING SOUL." The last Adam <i>became</i> a life-giving spirit.	This text identifies and equates the Holy Spirit to Christ. It also shows that God's mode changed from Son to Spirit.	Jesus is "a life giving spirit", not in the sense that He is the Holy Spirit whom He sent at Pentecost, but in the sense that He is the glorified God-man; and as God He is Spirit by nature. All three persons of the Trinity are Spirit, though there are not three divine Spirits; and only one person is designated "the Holy Spirit". (Bowman (2) pg 15)	This text refers to Jesus after his resurrection. He returned to the spirit nature.	Same comment as Arian.
1CO 15:54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.	Same basic view as Trinity.	This passage applies to Jesus who rose from the dead and quotes Isa 25:8. which attributes this Yahweh. This connects Jesus to Yahweh.	It was Jesus who rose from the dead, but it was the Father who raised him. The victory over death is <u>given</u> by God <u>through</u> Jesus Christ.. See verse 57. This is consistent with Isa 25:8.	Same comment as Arian.
<b>2 CORINTHIANS</b>				
2CO 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	This was just a standard greeting.	☩ God identified as the Father and our Lord as Jesus. This is always the case.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
2CO 1:3 Blessed {be} the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;	Same basic view as Trinity.	See John 20:17.	✠✠ Jesus has a God, and that God is his Father. The Father never addresses Jesus as His God. Jesus is identified as our Lord.	Same comment as Arian.
2CO 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, <i>there</i> is liberty. 18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.	Same basic view as Trinity.	The Spirit is here called "Lord" in the sense of being Yahweh or God, not Jesus. (Bowman (2) pg 15)	This passage is talking about the transformation that believers makes as they conform themselves to the image of our Lord. As they do this they reflect his glory. See 1 Cor 15:45.	Same comment as Arian.
2CO 5:19 ... that God was in Christ reconciling the world to Himself, ...	Same basic view as Trinity.	God in Christ makes Christ God.	✠ The careful student will note that God "was in Christ", <u>not</u> "was Christ".	Same comment as Arian.
2CO 6:6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love,	Same basic view as Trinity.	The Holy Spirit is amongst these noble qualities because it guides and develops these noble qualities.	✠ In this verse which word does not fit? They all fit. Not one of them is a person. The holy Spirit, as God's power and influence fits right in.	Same comment as Arian.
2CO 12:8 Concerning this I entreated the Lord three times that it might depart from me.	Same basic view as Trinity.	This verse demonstrates that Jesus can be prayed to. Only God holds this honor.	We see no problem with prayers to Jesus Christ. There are a few different examples of this, and this is one. Paul knew what he was doing.	Same comment as Arian.
2CO 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.	Same basic view as Trinity.	The concept of fellowship requires another person--in this case the third person of the Trinity the Holy Spirit. Here we have the trinity all in one verse.	The genitive form in the Greek is used meaning the passage is ambiguous. It can either mean fellowship with the Spirit or of the Spirit. Thus the argument is nullified and the meaning must be born out by the broader context of scripture.	Same comment as Arian.
<b>GALATIANS</b>				
GAL 1:1 Paul, an apostle (not <i>sent</i> from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),	Same basic view as Trinity.	See 2 Cor 1:2.	✠ Three points here: Jesus is designated as distinct from God and that the Father is identified as God and that Jesus did not raise himself but was raised by the Father.	Same comment as Arian.
GAL 1:3 Grace to you and peace from God our Father, and the Lord Jesus Christ,	Same basic view as Trinity.	See 2 Cor 1:2.	✠ God is identified as the Father and Jesus Christ as our Lord.	Same comment as Arian.
GAL 3:20 Now a mediator is not for one {party only}; whereas God is <i>only</i> one.	Same basic view as Trinity.	In God's view, God is one when it comes to needing a mediator.	✠ God is one. Jesus is the mediator between God and man. If Jesus were God he could not be a mediator. See also 1 Tim 2:5.	Same comment as Arian.
GAL 4:4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law,	Same basic view as Trinity.	The second person of the Trinity was the God-man Christ Jesus.	✠ God sent His Son into the world to be born of a woman. Not only does this show a distinction between God, but also creates a problem in getting an infinite God to fit into an embryo.	Same comment as Arian.
<b>EPHESIANS</b>				
EPH 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	See 2 Cor 1:2.	✠ Jesus is distinguished from God in this passage.	Same comment as Arian.
EPH 1:3 Blessed <i>be</i> the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly <i>places</i> in Christ,	Same basic view as Trinity.	It's hard for us to understand the mysterious relationship between God the Son and God the Father, and this is one of those times.	✠ God is the God of Jesus as well as his Father.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
EPH 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise,	Same basic view as Trinity.	Each person in the godhead has a different function and in this passage we see the Holy Spirit seals God's promises.	✠ The "holy Spirit of promise" would not make sense if it were a person of the Trinity.	Same comment as Arian.
EPH 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.	Jesus naturally has a God. Just as humans have flesh, Jesus has God for he is God.	Jesus has a God which is his Father, and the same is true for the Father and the Holy Spirit for they are all equal in their divine nature and personage.	✠ God is the God and Father of Jesus. If Jesus were God himself, Paul would never have made a statement like this.	Same comment as Arian.
EPH 1:19 and what is the surpassing greatness of His power toward us who believe. <i>These are</i> in accordance with the working of the strength of His might [20] which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly {places}, [21] far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. [22] And He put all things in subjection under His feet, and gave Him as head over all things to the church,	Same basic view as Trinity.	The God-man, Jesus Christ, was glorified upon his resurrection and given a place above every other place or dominion.	✠ God put Jesus on his right hand, showing God is superior to Jesus, at the same time making a distinction between Christ and God. This verse like many others must be understood in the greater context. When God put Jesus above all, it's understood that God is the exception. See 1 Cor. 15:27.	Same comment as Arian.
EPH 1:23 which is His body, the fullness of Him who fills all in all.	Same basic view as Trinity.	Christ is omnipresent which is a quality possessed by God alone. (Bowman (2) pg 9)	This passage simply speaks of how Christ lives in the hearts of believers.	Same comment as Arian.
EPH 2:18 for through Him we both have our access in one Spirit to the Father.	Same basic view as Trinity.	The Trinity is laid out here in this verse. The Son is "Him" and the Father and the Spirit.	✠ "Him" is Jesus Christ. Both Jew and Gentile have access to the Father through Jesus Christ, in one Spirit. If the Father is God then access to God through Jesus means that Jesus cannot be God. A good example is when we take a road to get to the Library. We would never equate the road with the library. Likewise we should never equate Jesus Christ, the way to God, with God.	Same comment as Arian.
EPH 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;	Same basic view as Trinity.	God created all things.	God created all things.	Same comment as Arian.
EPH 3:19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. 20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,	Same basic view as Trinity.	If the love of Christ is beyond our understanding, how much more is Christ himself beyond our understanding. Here knowing the love of Christ is the fullness of God.	The context is not equating the love of Christ to God. God is love or loving. But love or the love of Christ is not God. In fact, going back to verse 14 where Paul's thought begins, we see that the Father is equated to God in verse 19.	Same comment as Arian.
EPH 3:21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.	Same basic view as Trinity.	The point of this verse is not to disprove the Holy Trinity.	✠ "Him" is God, and distinguished from the Church but also from Christ Jesus.	Same comment as Arian.
EPH 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.	The unity of the Spirit refers to the one, unified God who is to be preserved in our hearts with peace.	The Church is to be unified in their alliance to the Holy Spirit.	✠ This makes no sense if the Spirit is a person. God cannot be divided--it's impossible. The Spirit is God's disposition which can represent His power and influence in different places at the same time.	Same comment as Arian.
EPH 4:5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all.	Same basic view as Trinity.	This passage proves that God is one and yet more than one for there is one Lord and one Father and one God. This one God is made up of at least two.	✠ One Lord, and one God and Father who is over all. It's clear that Paul viewed our Lord as separate and distinct from God.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
EPH 4:8 Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."	Same basic view as Trinity.	This passage refers to Jesus and is a quotation from Psa. 68:18 which speaks of God.	Paul quotes from Psa 68:18 which does not refer to God at all. From the context of Psa 68:15-18 it is clear that what ascends on high is the mountain of Bashan.	Same comment as Arian.
EPH 4:10 He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)	Same basic view as Trinity.	Christ is omnipresent which is a quality which only God possesses. (Bowman (2) pg 9)	This passage does not say that Christ is omnipresent.	
EPH 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.	Same basic view as Trinity.	The quality of grief is something only a person can do. The Spirit is the third person of the Trinity and grieves when we sin.	God's Spirit is an extension of the Father. This verse does not violate that understanding.	Same comment as Arian.
EPH 5:5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.	Same basic view as Trinity.	Notice how Christ is called God in this passage.	God put Christ in charge of His kingdom.	Same comment as Arian.
EPH 5:18 ... be filled with the Spirit.	Same basic view as Trinity.	This is not meant to be literal. Rather it is an expression of how we are to cherish the third person of the Holy Trinity in our hearts.	☩ This verse shows that spirit is not a person because if it were it would not fit in the smallness of man.	Same comment as Arian.
EPH 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;	Same basic view as Trinity.	It was common to call the Father God.	☩ The Father is God, Jesus is the Lord. This passage would not make sense if Jesus were God.	Same comment as Arian.
<b>PHILIPPIANS</b>				
PHI 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	It was common for Paul to include this type of greeting to the churches.	☩ The Father is God, Jesus is the Lord.	Same comment as Arian.
PHI 2:5-6 Have this attitude in yourselves which was also in Christ Jesus, [6] who, although He existed in the form of God, did not regard equality with God a thing to be grasped,	Same basic view as Trinity.	☩ Some translations render this verse as follows: "Who being in the form of God, thought it not robbery to be equal with God." The stronger point though is that he existed in the form of God or better translated: "continuing to subsist in the form of God". (Beisner, pg 30)	☩ This verse is properly translated by most modern translations such as New American Standard. The thought given by a proper translation contradicts the idea of Jesus being equal with God.	Same comment as Arian and see next verse.
PHI 2:7 but emptied Himself, taking the form of a bond-servant, {and} being made in the likeness of men.	Same basic view as Trinity.	It is a mystery that cannot be understood, but the fact remains that Jesus was 100% man and 100% God at the same time.	☩ This verse proves that the Logos became a man. If this verse is true, then the idea that Christ was 100% man and 100% God is not true. For example a man could be 100% man and 100% police officer, but this is only true when we are talking about two different things. For example, a man can't be 100% man and 100% vegetable. Nor could he be 100% man and 100% horse. When a Trinitarian says that Jesus was 100% God and 100% man at the same time they are talking about his nature and two natures cannot exist at the same time. See Paul's discussion on this in 1 Cor. 15: 39-49.	By the time of Jesus' baptism he was so filled with wisdom, knowledge, Spirit, and power that Paul says he was "in the form (or likeness) of Elohim." Jesus also knew that equality with Yahweh was impossible. Although he had all the attributes he humbled himself and made himself of no reputation. He chose to become a servant.
PHI 2:8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.	Same basic view as Trinity.	See previous verse.	☩ If Jesus were God his obedience would not even be an issue.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
PHI 2:9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,	God was not known to man as Jesus until He manifested Himself as such. This is how the Son's identity was exalted.	This exaltation is in the heart of the believer.	✠ If Jesus were God, how could he be exalted? The fact that God "highly" exalted him means that he was not God to begin with.	Same comment as Arian.
PHI 2:10 that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth,	Same basic view as Trinity.	✠ This verse quotes Isa 45:23 which in its context can only apply to God.	This is a glory that was given to Christ (ver 9). The point is that this honor was given to Christ for his humility and obedience to death. In this context, it must be remembered that someday the Church of God will be worshiped. Rev 3:9 , Isa 60:14. See Rom 14:9-11	Same comment as Arian.
PHI 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.	Same basic view as Trinity.	Glorifying Jesus is glorifying God.	✠ Jesus Christ is distinguished as the Lord, while the Father is distinguished as God.	Same comment as Arian.
PHI 3:21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.	Same basic view as Trinity.	Jesus as God has all power. This is one of the attributes of being God.	What power Jesus possesses was given to him by his Father and God. See Eph 1:20-22.	Same comment as Arian.
<b>COLOSSIANS</b>				
COL 1:2 to the saints and faithful brethren in Christ {who are} at Colossae: Grace to you and peace from God our Father.	Same basic view as Trinity.	This is a standard greeting and nothing more is implied.	✠ God is identified here only as the Father. This is consistent in the New Testament. There is "NOT" one passage that says "God the Son".	Same comment as Arian.
COL 1:15 And He is the image of the invisible God, the first-born of all creation.	Same basic view as Trinity.	This does not mean that Christ is the first creature, since He is here presented as the Son and principal heir of the Father (cf. vv. 12-14); thus "firstborn" here means "heir" (cf. Gen. 43:33; 48:14-20); note that v. 16 speaks of the Son as Creator, not creature. (Bowman (2) pg 10)	✠✠ Three points: (1) This verse is very clear that the Lord Jesus Christ is the first of God's creation. The subject here is creation. The point of prominence is made in verse 18 using the Gr. word "Proteuo". (2) Since Jesus is the "image" of the invisible God, he can <u>not</u> be the invisible God. God is the standard, Jesus the image, and therefore attributed a subordinate role. (3) Those who see in this word a fulfillment of Psalms 82:27 must admit that the honor is from God, who is therefore superior to the one honored, Jesus.	Which creation, the old or new? Psa 102:18-20 tells us Yahweh will create a new group of people (born from above at their resurrection) that will inhabit the earth. Yahshua was the first-born of the new creation. See Psa 104:29,30. The word "new" does not have to be in the text as Isa 65:17-18 show. New Jerusalem is spoken of, but the word "new" is not in the text.
COL 1:16 For by Him all things were created, {both} in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.	Same basic view as Trinity.	Christ was the creator of ALL things implying he was not created.	✠✠ Verse 15 is explicit that Christ is the first born of all creation. Now if he is the first born, then he of course would be the exception. For example, God said that he would put ALL things under Christ's feet but we would understand that the Father would be an exception.	"For IN him all things were created"... "all things have been created for the sake of him and for him." See John 1:10.
COL 1:17 And He is before all things, and in Him all things hold together.	Same view as Trinitarian	✠ It is God that sustains the universe. (Bowman (2) pg 9)	Jesus had a prehuman existence.	"And he is above all things..." (James 5:12; 1 Pet 4:8) harmonizing with the idea of preeminence in verse 18.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
COL 1:18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.	Same basic view as Trinity.	Jesus Christ has "first place in everything", thus making Him God.	☩ Just as "firstborn from the dead" means the first one raised fully to life from death, so "firstborn of all creation" (vs. 15) means the first one brought forth of all creation.	Same comment as Arian.
COL 1:19 For it was the {Father's} good pleasure for all the fulness to dwell in Him,	Same basic view as Trinity.	The Father is pleased that the Son also is God, where all the fulness can dwell.	This is very similar to Eph 1:22,23 which shows that the church is the fullness of Him who fills all in all -- Christ. The church is the fullness of Christ which is the fullness of God. The church is promised to partake of the "divine nature". (2 Pet 1:4)	Same comment as Arian.
COL 2:9 For in Him all the fullness of Deity dwells in bodily form,	☩ Note that the Deity dwells in Jesus not Jesus in the Deity. This supports the idea that there is just one God with one person.	☩ Jesus was 100% man and 100% God.	That is, Jesus is the full expression of all the Divine qualities.	Same comment as Arian.
COL 3:11 --{a renewal} in which there is no {distinction between} Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.	Same basic view as Trinity.	Christ is omnipresent, an attribute only God has. (Bowman (2) pg 9)	Jesus Christ is not omnipresent, for his presence is only in the midst of his people, and that only in a sense. His physical presence is not with his people until he returns at his second advent.	Same comment as Arian.
COL 3:13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.	Same basic view as Trinity.	Only God can forgive sins.	Jesus gave the disciples the authority to forgive sin as well (John 20:23). See comment on Mark 2:5.	Same comment as Arian.

## 1 THESSALONIANS

1TH 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.	Same basic view as Trinity.	This is a standard greeting and nothing more is implied.	☩ God is the Father, and Jesus is the Lord.	Same comment as Arian.
1TH 1:3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father,	Same basic view as Trinity.	It was common to call Jesus Lord and the Father God, but this did not imply that Jesus was not God.	☩ God is the Father, and Jesus is the Lord. This identification is consistent in Bible.	Same comment as Arian.
1TH 1:9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.	Same basic view as Trinity.	God's Son is God just as a man's son is a man and not a fish or a bird or some other creature. The Son always follows the nature of the Father.	☩ The true God is the Father. The context shows this. There is not even a hint that Paul could be including Jesus or the Spirit in God. Paul even distinguishes between the true God and His Son. Also note that God raises Jesus.	Same comment as Arian.
1TH 3:11 Now may our God and Father Himself and Jesus our Lord direct our way to you;	Same basic view as Trinity.	See 1 Thes 1:3.	☩ God is the Father, Jesus is our Lord, it is apparent that Jesus is not God.	Same comment as Arian.
1TH 3:13 so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.	Same basic view as Trinity.	See 1 Thes 1:3.	☩ God is clearly distinguished from our Lord Jesus. See comment on 1 Thes. 3:11.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1TH 4:8 Consequently, he who rejects {this} is not rejecting man but the God who gives His Holy Spirit to you.	Same basic view as Trinity.	The third person of the Holy Trinity was sent to guide men to God.	This defines the holy Spirit nicely. It is the Spirit of God, which he gives to us.	Same comment as Arian.
1TH 5:19 Do not quench the Spirit;	Same basic view as Trinity.	This is simply a way of saying not to resist the influence of the third person of the Trinity.	Persons are not quenched (unless they are killed), but the influence (the Spirit) of God in our lives can be quenched.	Same comment as Arian.
<b>2 THESSALONIANS</b>				
2TH 1:2 Grace to you and peace from God the Father and the Lord Jesus Christ.	Same basic view as Trinity.	See 1 Thes. 1:3.	☩ God is the Father and is distinguished from the Lord Jesus Christ.	Same comment as Arian.
2TH 1:9 And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,	Same basic view as Trinity.	The Lord has glory and power. This passage makes it seem like Jesus is God.	Why not identify "his power" as yet another person.	Same comment as Arian.
2TH 2:16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,	Same basic view as Trinity.	See 1 Thes 1:3.	☩ God is the Father and is distinguished from the Lord Jesus Christ.	Same comment as Arian.
<b>1 TIMOTHY</b>				
1TI 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, {who is} our hope;	Same basic view as Trinity.	God is the Savior, and because there can be only one Savior, Jesus must therefore be God.	☩ The text and the context make it clear that God, our Savior is distinguished from Christ Jesus our hope.	Same comment as Arian.
1TI 1:2 to Timothy, {my} true child in {the} faith: Grace, mercy {and} peace from God the Father and Christ Jesus our Lord.	Same basic view as Trinity.	See 1 Thes 1:3.	☩ God is the Father and is distinguished from Jesus the Lord	Same comment as Arian.
1TI 1:17 Now to the King eternal, immortal, invisible, the only God, {be} honor and glory forever and ever. Amen.	Same basic view as Trinity.	God cannot die, but Jesus did, but note that no one could take Jesus' life from Him, He could not remain dead, and He raised Himself. John 10:18; Acts 2:24; John 2:19-22 (Bowman (2) pg 11)	The context is clear and consistent. Paul is referring to the Father. Read the context from verse 1:1 through 2:7 to fully see how Paul is using the term God.	Same comment as Arian.
1TI 2:3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.	Same basic view as Trinity.	God, the Father, the Son and the Holy Spirit, is our Savior.	This passage refers to God our Father. See the comments on the next two verses.	Same comment as Arian.
1TI 2:5 For there is one God, {and} one mediator also between God and men, {the} man Christ Jesus,	Same basic view as Trinity.	Jesus here supposedly distinct from God; but Jesus is also distinct from (fallen) men, yet is Himself a man; likewise Jesus is distinct from God (the Father), but also God. The fact is, Jesus can mediate between God and man precisely because he is both God and Man. (Rhodes pg 288)	☩☩ God is not Jesus if God is the Father. A mediator is one between two opposing parties-- in this case between God and man. If Jesus was God it would be impossible for him to be the mediator too.	Same comment as Arian.
1TI 2:6 who gave Himself as a ransom for all, the testimony {borne} at the proper time.	Same basic view as Trinity.	God gave Himself as the ransom. It is due to His infant divinity that makes it possible for Him to save all those who follow Jesus.	☩ From the previous verse we get the context that Jesus, as a man, gave himself a ransom for all. Jesus paid the price with his humanity.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1TI 3:16 And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.	Same basic view as Trinity.	God is a mystery. No one can fully understand the Trinity.	The point Paul makes here is that "piety" or "godliness" is a mystery. There is no text in the Bible that tells us that God is a mystery. His ways are a mystery, some of his plans are a mystery, some of his creation is a mystery, but He is not a mystery.	Same comment as Arian.
1TI 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,	Same basic view as Trinity.	The Spirit gives this information as a prophecy.	The Spirit, as God's influence, speaks through God's word. In this case Paul is referring to the understanding of the prophecies concerning the "later times".	Same comment as Arian.
1TI 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of {His} chosen angels, to maintain these {principles} without bias, doing nothing in a {spirit of} partiality.	Same basic view as Trinity.	See 1 Thes. 1:3.	☞ The careful student will note the parallel made in Paul's list of those he is in the presence of. Just as Jesus is not God, neither are God's angels God.	Same comment as Arian.
1TI 6:13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,	Same basic view as Trinity.	See 1 Thes 1:3.	☞ Again, Jesus is not included in God, but is distinguished from God..	Same comment as Arian.
1TI 6:14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords;	Same basic view as Trinity.	☞ The title of King of Kings and Lord of Lords which belongs exclusively to God is here applied to Christ. (Bowman (2) pg 8)	The context shows that "He" is God. This understanding along with the context of verse 13 are necessary to understand verse 15.	Same comment as Arian.
1TI 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him {be} honor and eternal dominion! Amen.	Same basic view as Trinity.	☞ God, our Lord Jesus Christ, alone possess immortality.	☞ This passage, based upon the context, applies only to God. This is not describing Jesus here, and we know this because it says that "no man has seen or can see." The immortality points back to verse 13 which speaks of God as the one who gives life. See J.B. Rotherham's translation for its clarity in sorting out the semantics of this passage.	Same comment as Arian.
<b>2 TIMOTHY</b>				
2TI 1:2 to Timothy, my beloved son: Grace, mercy {and} peace from God the Father and Christ Jesus our Lord.	Same basic view as Trinity.	See 1 Thes 1:3.	☞ God is the Father, Jesus is our Lord and note that Jesus is distinguished from God in this manner.	Same comment as Arian.
2TI 1:7 For God has not given us a spirit of timidity, but of power and love and discipline.	Same basic view as Trinity.	This is not speaking of God the Holy Spirit.	☞ God's Spirit is described as power, love and discipline, not as a person. Also note the contrast of God's Spirit to a spirit of timidity. Timidity is not a person and neither is God's Spirit.	Same comment as Arian.
2TI 4:1 I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:	Same basic view as Trinity.	See 1 Thes 1:3.	☞ God is distinguished from Jesus.	Same comment as Arian.

## TITUS

TIT 1:3 but at the proper time manifested, {even} His word, in the proclamation with which I was entrusted according to the commandment of God our Savior; 4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.	Same basic view as Trinity.	God is our Savior and Jesus is our savior, thus Jesus is God.	☩ God is our Savior by giving his only begotten Son Jesus. Jesus is also our savior in that he accepted the role he had to play as the ransom for all mankind. The careful student must look at the point Paul makes in declaring both God, our Father and Christ Jesus as our savior.	Same comment as Arian.
TIT 2:10 not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect. 11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us ... to live ... godly ... in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;	Same basic view as Trinity.	☩ "Grammatically and contextually, Titus 2:13 is one of the strongest proof-texts for the deity of Christ. Sharp's first rule, properly understood, proves that the text should be translated "our great God and Savior" (cf. same construction in Luke 20:37; Rev. 1:6; and many other passages). Note also that Paul always uses the word "manifestation" ("appearing") of Christ: 2 Thess 2:8; 1 Tim. 6:14; 2 Tim 1:10; 4:1, 8." (Bowman (2) pg 7)	Paul uses the phrase "God <u>our</u> savior" 5 times. Each time this phrase is used he is referring to the Father. The phrase "God <u>and</u> savior" is used only 2 times in the Bible. One time it refers to Christ (here) and the other to the Father. Paul is applying the Greek word "Theos", God, to Jesus in verse 13. This application is not common but is proper in it's context. However, Paul is not saying that Jesus is the God referred to in verses 10 and 11 where it refers to the Father.  A second view of this passage sees the phrase "the glory of our great God and Savior" referring to the Father, the great God, who manifests His glory in the form of His Son, Jesus Christ.	Same comment as Arian.
TIT 3:4 But when the kindness of God our Savior and {His} love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior,	Same basic view as Trinity.	He, God the Father, the Holy Spirit, and Jesus Christ come together again as a witness to the truth of the Trinity.	This passage is not trying to tell us about the identity of God. It's not trying to define any doctrine with respect to God's nature or being. It's simply a part of Paul's discussion on how we are saved, not by deeds, but according to His mercy through Jesus Christ our Savior.	Same comment as Arian.

## PHILEMON

PHM 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.	Same basic view as Trinity.	See 1 Thes 1:3.	☩ God is the Father, Jesus is Lord and Jesus is distinguished from God.	Same comment as Arian.
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## HEBREWS

HEB 1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in {His} Son, whom He appointed heir of all things, through whom also He made the world.	Same basic view as Trinity.	Christ is heir and creator of all things. What better description of God is there?	☩ 1) God appointed Jesus his heir, and it was through Jesus that God created the world. Both of these show God's superiority to Jesus. 2) Jesus as heir also shows that Jesus was not the original possessor of all things. If he were God then he would already have everything and could be heir of nothing.	"for who also He [Yahweh] made the world." Yahweh is the creator, Jesus is the heir for who creation was made.
HEB 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;	Same basic view as Trinity.	☩ Not only is Christ the image of God, but He sustains the universe, also proving His divine nature. (Bowman (2) pg 9)	☩☩ Jesus is seated at God's right hand, in subordinate position. Also note that Jesus is the representation of God, and a representation is <u>never</u> the actual thing.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
HEB 1:4 having become as much better than the angels, as He has inherited a more excellent name than they.	Same basic view as Trinity.	He is now exalted in the sight of believers and in their minds and hearts His name is superior to that of the angels.	☩ Christ, having become much better than the angels, implies that he was lower than the angels while here on earth. Because God is always higher than the angels, we conclude that he could not have then been God. Another point relates to his inheritance. If he was God, how could he possibly <u>inherit</u> a more excellent name than the angels.	Same comment as Arian.
HEB 1:5 For to which of the angels did He ever say, "Thou art My Son, Today I have begotten Thee"? And again, "I will be a Father to Him And He shall be a Son to Me"? 6 And when He again brings the first-born into the world, He says, " AND LET ALL THE ANGELS OF GOD WORSHIP HIM."	Same basic view as Trinity.	☩ The verse quoted from Psa 97:7 "Let all the angels worship him", refers to God. The writer understood that this verse applies to God and applied it to Jesus. We must conclude that the writer understood Jesus to be God.	☩ This relationship between the Father and the Son would be a deceptive one if Jesus did not derive his life from the Father. Jesus was highly exalted and glorified by the Father, and placed so high that the Angels of God worship him.	Same comment as Arian.
HEB 1:8 But of the Son (He says), "THY THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.	Same basic view as Trinity.	☩ This text is clear: Jesus is God.	☩ The careful student must consider the context of the passage quoted. Psa 45:6 is quoted here. Psa 45:7 says: "PSA 45:7 Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee With the oil of joy above Thy fellows." This passage shows that the God in verse 6 has a God in verse 7. See next verse.	Same comment as Arian.
HEB 1:9 "THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY COMPANIONS."	Same basic view as Trinity.	It was common to refer to the Father as Jesus God. This does not create problems with the view of the Trinity.	☩ Even when the term "theos" is used of Jesus, he recognizes a greater "theos" over him. Jesus receives his promotion from God. God never receives a promotion from Jesus.	Same comment as Arian.
HEB 1:10 AND, "THOU, LORD, IN THE BEGINNING DIDST LAY THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF THY HANDS; 11 THEY WILL PERISH, BUT THOU REMAINEST; AND THEY ALL WILL BECOME OLD AS A GARMENT, 12 AND AS A MANTLE THOU WILT ROLL THEM UP; AS A GARMENT THEY WILL ALSO BE CHANGED. BUT THOU ART THE SAME, AND THY YEARS WILL NOT COME TO AN END."	Same basic view as Trinity.	☩ These verses quote Psa 102:25-27 which refer specifically to God and here they are applied to Christ. This shows that the author of Hebrews believed that Christ was God.	The author of Hebrews quotes Psa 102:25-27 for the purpose of applying a principle established in the verse, namely that Christ will abide even if his creation perishes or is changed like a garment. This is setting the context to show that his kingdom and priesthood is one that will not pass away or change. The fact that the Psalms verse refers to God does not cause a problem here. Many times Old Testament verses are quoted to support an idea or principal when the context of the verse would not fit the application.	Same comment as Arian.
HEB 1:13 But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET"?	Same basic view as Trinity.	☩ Note that Jesus is contrasted with the angels. Thus if Jesus is not an angel, then what must he be? The answer is "God".	☩ Jesus is above all the angels, but is still a subordinate of God at his "right hand." Also being at the right hand of God prevents him from being God.	Same comment as Arian.
HEB 2:4 God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.	Same basic view as Trinity.	Jesus performed many miracles and here is called God.	☩ In the previous verse it says that "the Lord" (Jesus), spoke the words of salvation. Then in this verse it says that God also bore witness by sings and wonders and miracles. The context shows that God bore witness to our Lord thus implying that our Lord was not God anymore than the others who spoke words of salvation (ver 3).	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
HEB 2:7 "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;	Same basic view as Trinity.	This is referring to the humanity of Jesus.	✠ Jesus had a preexistence in which he was higher than the angels. For a brief period of 33 1/2 years he was made a little lower than the angels -- he was made a man. He was not God or else he could never have been lower than the angels.	Same comment as Arian.
HEB 2:9 But we do see Him who has been made for a little while lower than the angels, {namely,} Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.	Same basic view as Trinity.	Jesus did not actually die, for only his flesh was put to death. So in a sense he did taste death and at the same time remain immortal as the second person of the most high God.	✠ Upon Jesus Christ's resurrection, he was crowned with glory and honor. This verse supports two points: 1) The idea that he was only a man, not more and not less and not God, for if he had been God it would have been impossible to be glorified. 2) If he were God he could not have tasted death, because he would have been immortal and could not have died.	Same comment as Arian.
HEB 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.	Same basic view as Trinity.	Jesus was in every way already perfect, but in setting an example of sacrifice for the saints he had to perfect that example through sufferings.	✠ God perfected Jesus, and therefore is superior to Jesus. This also implies that Jesus was less than complete, and therefore could not have been God for God lacks nothing.	Same comment as Arian.
HEB 2:11-12 For both He who sanctifies and those who are sanctified are all from one {Father}; for which reason He is not ashamed to call them brethren, [12] saying, "I WILL PROCLAIM THY NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING THY PRAISE."	Jesus Christ consisted of two natures at the same time. Flesh and Devine. He was brothers only in the sense that he was flesh.	Same view as Oneness.	✠ The relationship Jesus Christ to the Church is one described here as "brethren". God, begin God, could not have brethren.	Same comment as Arian.
HEB 3:2 He was faithful to Him who appointed Him, as Moses also was in all His house. ... 6 but Christ <i>was faithful</i> as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.	Same basic view as Trinity.	God appointed Himself in the sense that He appointed the second person of the Trinity the Son to be over the house of God. It would make no sense for anyone to be over God's house than God.	✠ Jesus, the subordinate, was faithful to God who appointed him, much as Moses had been appointed.	Same comment as Arian.
HEB 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as {we are, yet} without sin.	Same basic view as Trinity.	Jesus was tempted, but only the man Jesus and not the God Jesus. It was the God Jesus that prevented the man Jesus from sinning.	✠ This confirms the idea that Jesus was not God in that he was tempted as we are, however, God cannot be tempted. James 1:13 say: "... God cannot be tempted by evil..."	Same comment as Arian.
HEB 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE";	Same basic view as Trinity.	It was not the Son alone who glorified Himself. Rather it was the Father that glorified Christ.	✠ The preceding verse said that one must be called of God to be a priest. Christ too, by not being God could be glorified by God and not by himself. Of course, this only makes sense if Christ is not God.	Same comment as Arian.
HEB 5:7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.	Same basic view as Trinity.	Jesus, when he took on the flesh, knew the trials of the flesh in all their agony.	✠ This was not a sham. He needed God because he was not God.	Same comment as Arian.
HEB 5:8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,	Same basic view as Trinity.	✠ Jesus became the source of salvation. One must conclude that only God can be the source of salvation. (Bowman (2) pg 8)	✠ Jesus was obedient to his Father, not the other way around.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
HEB 6:4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,	Same basic view as Trinity.	Just as the church partakes of Christ through the Eucharist, so also can the church partake of the Holy Spirit.	This passage speaks of those who have been influenced by God's disposition by the holy Spirit. In our view it neither supports or disproves any point here discussed.	Same comment as Arian.
HEB 8:1 Now the main point in what has been said {is this}: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,	Same basic view as Trinity.	The right hand of God's throne is still God's throne.	☩☩ Note that Jesus took his seat at the right hand of the Majesty in the Heavens, thus he is not the Majesty in the Heavens.	Same comment as Arian.
HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?	Same basic view as Trinity.	This verse demonstrates the oneness of the Father, Son and Holy Spirit in the Trinity.	The Father is not mentioned in this verse. It says God, and the reader naturally assumes that it means the Father. Having the holy Spirit and Christ mentioned with God does not in the slightest mean they are a Trinity, anymore than hope, faith and love would equal each other.	Same comment as Arian.
HEB 9:24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;	Christ is in the presence of God for he is God.	This is simply an expression that the second person of the Holy Trinity, Christ, appeared in the presence of the Father on our behalf.	☩ This passage only makes sense if Christ is not God. For if Christ were God he would always be in God's presence. It is clear that the writer believed that Christ was separate from God in order to appear in God's presence.	Same comment as Arian.
HEB 10:12 but He, having offered one sacrifice for sins for all time, <sup>2</sup> sat down at the right hand of God <sup>2</sup> ,	Same basic view as Trinity.	God's right hand is still God.	☩ Sitting at the right hand of God not only makes Christ not God, but subordinate to God.	Same comment as Arian.
HEB 11:17-19 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; [18] <i>it was he</i> to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." [19] He considered that God is able to raise <i>men</i> even from the dead; from which he also received him back as a type.	God sometimes uses types to communicate an idea to us. Abraham represents the role of the Father while Isaace represents the role of the Son in this type of God offering himself as a sacrifice.	Abraham represents the Father and Isaace represents the Son in this type.	Abraham represents God (for it was God who so loved the world that He gave) and Isaac His only son represents Jesus (His only Begotten Son). Although this passage illustrating an Old Testament type shows a distinction between God and Christ, because it is figurative it looses some of it's value as an argument.	Same comment as Arian.
HEB 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.	Same basic view as Trinity.	Only God can be the author of faith.	☩ Jesus is at God's right hand, in a subordinate position. It's important to note that in all these verses, Jesus never sits down in God's throne as God, as you would expect if he were God.	Same comment as Arian.
HEB 13:8 Jesus Christ {is} the same yesterday and today, {yes} and forever.	Same basic view as Trinity.	God never changes, neither does Jesus. MAL 3:6 "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.	One must take this verse in context. Jesus did change. He was "made" flesh for example. The point the author of Hebrews is making here is that the teachings of Jesus Christ are now the same as when they were first taught, and will continue the same forever. Read verses 7-9 carefully.	Same comment as Arian.
HEB 13:20 ¶ Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,	Same basic view as Trinity.	The title "great Shepherd" can only refer to God. (Bowman (2) pg 8)	☩ Jesus was dead. In every occurrence of his death it says he was dead and that God raised him from the dead. If Jesus were God he could not have been dead.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>JAMES</b>				
JAM 1:1 James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.	Same basic view as Trinity.	See 1 Thes 1:3.	✠ God is distinguished from the Lord Jesus Christ.	Same comment as Arian.
JAM 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.	Same basic view as Trinity.	God can never be tempted. The only way Jesus was tempted was in his flesh. His divine nature could never have been tempted.	✠ This verse shows that Jesus could not be God by the fact that he experienced temptation in the wilderness. See Mat 4:1-11 and Heb. 4:15.	Same comment as Arian.
JAM 2:19 You believe that God is one. You do well; the demons also believe, and shudder.	God is one not three.	God is three, but one at the same time. It's a mystery that can not be understood my mortal man.	✠ God is one not three.	God is one.
JAM 4:12 There is {only} one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?	God is only one.	See comment on James 2:19	✠ God is the Judge and he is one.	God, the judge is one.
<b>1 PETER</b>				
1PE 1:2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.	Same basic view as Trinity.	The Trinity is defended here in finding the three in one verse, The Father, the Son and the Holy Spirit.	Our heavenly Father, our Lord Jesus Christ, and God's holy Spirit all have great importance in the Christian's life. The fact they all are mentioned in one verse no more proves a Trinity than finding Peter, James and John in a verse.	Same comment as Arian.
1PE 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,	Same basic view as Trinity.	See 1 Thes 1:3.	✠ Jesus recognizes God as his God.	Same comment as Arian.
1PE 1:19-21 but with precious blood, as of a lamb unblemished and spotless, <i>the blood</i> of Christ. [20] For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you [21] who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.	Same basic view as Trinity.	Christ was foreknown before the foundation of the world because he was God. We know Jesus claimed that he could raise himself from the dead and here it says God raised him, thus Christ is God.	Jesus [the Lamb] Christ existed before the foundation of the world and it was a part of God's plan for man. He died and God, his Father, raised him from the dead. He did not raise himself.	Jesus was foreknown before the foundation of the world, by God's ability to know all things, but he did not actually exist until his conception in Mary.
1PE 2:3 if you have tasted the kindness of the Lord.	Same basic view as Trinity.	This is nearly an exact quotation of Psa 34:8 where "Lord" is Yahweh. (Bowman (2) pg 8)	Peter may be quoting Psa 34:8 which refers to God as does the word "Lord" here. See context.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1PE 2:6 For this is contained in Scripture: "BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER STONE, AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED." [7] This precious value, then, is for you who believe. But for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER {STONE,}" [8] and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this {doom} they were also appointed.	Same basic view as Trinity.	God is spoken of as a Rock and here this identification is attached to Christ.	✠ This passage quotes Isa 28:16, and Isa 8:14. Isa 28:16 and context and Isa 8:14 and context speaks of a stone which God will lay in Zion. This stone is Jesus. The text is clear, both here and in Isaiah, this stone is not God, even though elsewhere God is spoken of as a rock.	Same comment as Arian.
1PE 3:14 But even if you should suffer for the sake of righteousness, <i>you are</i> blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,	Same basic view as Trinity.	This passage is referring to ISA 8:12-13 which refers to the "LORD of hosts". Here it is applied to Jesus. Thus the two are the same.	The context shows that the quote of Isa 8:12-13 is not in reference to Christ, but is in reference to God in verse 17. The point here is that God is in control, and we should not be troubled.	Same comment as Arian.
1PE 3:15 but sanctify Christ as Lord in your hearts, always <i>being</i> ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;	Same basic view as Trinity.	Christ, as Lord, is the same as Christ, as God.	This passage simply reaffirms to us that Jesus Christ is the Lord of the Church. This does not mean he is God.	Same comment as Arian.
1PE 3:18 For Christ also died for sins once for all, {the} just for {the} unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;	Same basic view as Trinity.	The point of Christ's death, as the second person of the Holy Trinity, was to bring man into harmony with the other two-thirds of the Trinity.	✠ Jesus died in order to bring us to God. If he were God, this statement would not make sense. It's clear that Peter sees a distinction between Christ and God.	Same comment as Arian.
1PE 3:22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.	Same basic view as Trinity.	If angels are subject to Christ, then he cannot be an angel. Thus Christ is God.	✠ Jesus is at God's right hand. This not only makes him <u>not</u> God, but in a subordinate position to God..	Same comment as Arian.
<b>2 PETER</b>				
2PE 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:	Same basic view as Trinity.	✠ Peter recognized Jesus as our God and Savior. The same construction is used here as in Titus 2:13; see the parallel passage in 2 Pet 1:11; 2:20; 3:2, 18. (Bowman (2) pg 7)	The comma in this verse is misplaced. It should read "God, and Savior Jesus Christ. Note in verse 2 that a distinction is made between God and Jesus. The same should also be done here. In the Greek, the work "και" here translated "and" separates God from Savior Jesus Christ. The placement of the comma is another example of translator bias.	Same comment as Arian.
2PE 1:2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;	Same basic view as Trinity.	See 1 Thes 1:3.	✠ God and Jesus are distinguished.	Same comment as Arian.
2PE 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.	Same basic view as Trinity.	Jesus has divine power, this makes him God.	This passage refers to God (the Father) and not to Jesus.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
2PE 1:4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of {the} divine nature, having escaped the corruption that is in the world by lust.	Same basic view as Trinity.	The divine nature spoken of here is one that is of Character only. Man's goal is to become like God in character only.	☩ By God's promises Christians can become partakers of the divine nature. This provides support that calling Jesus, "theos", does not in itself make Jesus God, just as saying the Church will partake of the divine nature cannot make them God.	Same comment as Arian.
2PE 1:17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"-	Same basic view as Trinity.	God glorified the Son by proclaiming him as the Son.	☩ Jesus received his honor and glory from the source of glory -- his Father. The specific event that Peter is speaking of is the mount of transfiguration which was a vision of God's Kingdom.	Same comment as Arian.
2PE 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him {be} the glory, both now and to the day of eternity. Amen.	Same basic view as Trinity.	Only to God belongs glory, we must conclude that Jesus is God.	Glory to our Savior Christ Jesus is proper, but does not make him God any more than does the promise that the Church will receive glory, honor and immortality. See Romans 2:7.	Same comment as Arian.
<b>1 JOHN</b>				
1JO 1:1 What was from the beginning, ... concerning the Word of Life-- 2 and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us--	Same basic view as Trinity.	Jesus existed eternally in the past with the Father, and his eternal existence was made manifest when He came to earth and showed himself to us.	The Word of life (Jesus) was with the Father. (Note: the Father was not "with" Jesus.) This passage strongly suggests that Jesus had a preexistence with the Father before his first advent.	The eternal life which was with the Father is just that -- eternal life. That life was not manifest until it was planted in God's Son Jesus Christ in the womb of Mary.
1JO 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;	Same basic view as Trinity.	The second person of the Holy Trinity, Jesus Christ, acts as our advocate and mediator.	☩ The Father is in the Superior position of authority and judgment if Jesus Christ must act as our advocate, for if Jesus were equal to the Father no advocate would be necessary.	Same comment as Arian.
1JO 2:22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.	Same basic view as Trinity.	Anyone who does not see Christ as God is the antichrist.	The antichrist is the one who denies the Father and the Son, and denies that Jesus is the Christ.	Same comment as Arian.
1JO 4:2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.	Same basic view as Trinity.	Jesus Christ came in the Flesh. He was 100% man and 100% God.	This was denied by the Gnostic heresy. We believe Jesus came in the flesh -- that he was 100% man and only 100% man as the verse clearly states.	Same comment as Arian.
1JO 4:8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.	Same basic view as Trinity.	God sent the second person of the Trinity into the world to give life.	Note that it says God sent his Son into the world. It does not say the Father sent His Son. This is significant in that it shows that the Son is separate and distinct from God. See also John 3:16.	Same comment as Arian.
1JO 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.	Same basic view as Trinity.	When it says, "no one has beheld God at any time", it is simply referring to the Father, for we know that God the Son was seen of men.	☩☩ No one has seen God, but many saw Jesus. This passage is specific in that it says "God" instead of the Father. If Jesus were God, John would be mistaken.	Same comment as Arian.



SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
1JO 4:14 And we have beheld and bear witness that the Father has sent the Son {to be} the Savior of the world.	Same basic view as Trinity.	See comment on 1 John 4:8.	✠ The Father sends Jesus, never the other way around. Jesus is subordinate to, not equal to the Father.	Same comment as Arian.
1JO 5:6 This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood.	Same basic view as Trinity.	See Rom 8:1.	See Rom. 8:1.	Same comment as Arian.
1JO 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.	Same basic view as Trinity.	This is the best single verse proof for the Trinity in the Scriptures. We do acknowledge that it was not in the oldest manuscripts but as added later by Godly men who knew the truth.	✠ This passage is not found in any Greek manuscripts dating before the sixteenth century and thus most modern translations are corrected. If this text were valid, it would be the only text in Bible to support the idea of a Trinity.	Same comment as Arian.
1JO 5:7 And it is the Spirit who bears witness, because the Spirit is the truth.	Same basic view as Trinity.	The Spirit, as God, cannot lie.	This is the correct text for 1 John 5:7.	Same comment as Arian.
1JO 5:20 And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.	Same basic view as Trinity.	✠ Jesus Christ is the <u>true</u> God. Note that the most obvious antecedent for "this" is Jesus Christ. Also note that the "eternal life" is Christ, as can be seen from 1:2. (Bowman (2) pg 7)	✠✠ The careful student will figure out the puzzle of this text. Most Trinitarian translations are not clear who the "true" one is. The key is in the phrase "in His Son Jesus Christ." The "His" tips us off, because the "His Son" is saying "The Father's Son". What this verse is saying is that in Jesus Christ (by Jesus's work) we have been given understanding to know Him (God / Father) who is true, and be in Him (God) who is true. This is the true God and eternal life.	Same comment as Arian.
<b>2 JOHN</b>				
2JO 1:3 Grace, mercy <i>and</i> peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.	Same basic view as Trinity.	See 1 Thes. 1:3.	✠ The Father is God -- Jesus is not.	Same comment as Arian.
2JO 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.	Same basic view as Trinity.	We believe that God the Son came in the flesh and that he was 100% man and 100% God at the same time.	This was denied by the Gnostic heresy. We believe Jesus came in the flesh -- that he was 100% man, no more and no less.	Same comment as Arian.
2JO 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.	Same basic view as Trinity.	✠ This passage simply equate having God with having the Father and the Son. This shows us that both the Father and the Son are of the one God.	The casual reader will get the idea suggested by Trinitarians. However the careful reader will get another thought. John is not trying to equate the Son with God. Instead, he is simply saying that if one moves away from Christ's teaching by not abiding in them, he will not only lose the Son, but will also lose the Father (God) which those teachings were about.	Same comment as Arian.
<b>JUDE</b>				
JUD 1:1 Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ:	Same basic view as Trinity.	See 1 Thes. 1:3.	✠ God is the Father. Jesus Christ is distinguished from God.	Same comment as Arian.
JUD 1:25 to the only God our Savior, through Jesus Christ our Lord, <i>be</i> glory, majesty, dominion and authority, before all time and now and forever. Amen.	Same basic view as Trinity.	In a way, Jesus is the door to God while being God Himself.	✠ Through Jesus Christ, we can declare glory to God our Savior. Jesus Christ makes this possible. If Jesus were God, this passage would not make sense.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
<b>REVELATION</b>				
REV 1:1 The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated <i>it</i> by His angel to His bond-servant John,	Same basic view as Trinity.	As was common with New Testament writers they often called God the Father just God.	✠ Jesus, the subordinate, received the Revelation, from God the Superior. If Jesus were God, he would know all things, and no information or Revelation would need to be given to him.	Same comment as Arian.
REV 1:5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,	Same basic view as Trinity.	Jesus was the "first-born" in the sense that he held the place of prominence in the order of things.	✠✠ Jesus is the first born of the dead. This assumes that he could die, and we believe he did die and was raised on the third day. Being raised from the dead would not be necessary if he were God.	Same comment as Arian.
REV 1:6 and He has made us {to be} a kingdom, priests to His God and Father; to Him {be} the glory and the dominion forever and ever. Amen.	Same basic view as Trinity.	See John 20:17.	✠✠ Jesus recognizes God as his God.	Same comment as Arian.
REV 1:7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so. Amen.	Same basic view as Trinity.	See Dan 7:13.	See Dan. 7:13. See also Zech 12:10-14 and Hebrews 11:27.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
REV 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."	Same basic view as Trinity.	The identification of the Alpha and Omega belongs only to God as is clear in Isa. 44:6.	<p>Jesus is telling us that he is the Alpha and Omega, by the authority of his Lord God the Almighty who is and who was and who is to come.</p> <p>When this verse is used in the Old Testament, the expression "first and the last" refers only to God Almighty. It applies dignity and the authority of the divine office itself. Under no circumstances does He intend to share or abdicate this office. (Shallieu: pg 12)</p> <p>"When this expression is applied to Jesus in Revelation it refers to the singal honor and perpetual relationship that exists between the Father and the Son. This relationship is beautifully illustrated by Joseph's career in Egypt and the confidence and power Pharaoh invested in Joseph. Pharaoh is a prototype of God, and Joseph's life typically parallels Jesus' experience. Note Pharaoh's words to Joseph: "'Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou .... See, I have set thee over all the land of Egypt.' And Pharaoh took off his ring from his hand , and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, 'Bow the knee'; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, 'I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt'" (Gen. 41:40-44)." (Shallieu: pg. 12)</p>	Jesus did not say this even though many Bibles write it with red ink. He "which is, and which was, and which is to come, the Almighty" said it. John revealed the identity of that being in verse 4. It is a greeting from Yahweh the Father. Verse 5 then gives a greeting from Jesus. Jesus is never referred to as "Lord God" or "Almighty".
Rev 1:11 (AV) Saying, "I am Alpha and Omega, the first and the last ...	Same basic view as Trinity.	See Rev 1:8.	This passage of text is not in the original text and should be omitted as it is in the NASV.	Same comment as Arian.
REV 1:17 ... I am the first and the last,	Same basic view as Trinity.	See Rev 1:8.	See Rev. 1:8	Same comment as Arian.
REV 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.	Same basic view as Trinity.	Jesus only seemed to die. One must keep in mind that just as he was 100% man, which did die, he was also 100% God which cannot die.	☩ Jesus claims to have been dead. Not just that his body died, rather his expression is one that we would not mistake -- he was actually dead. If he were God this would have been impossible.	Same comment as Arian.
REV 2:8 " ... The first and the last, who was dead, and has come to life, ...	Same basic view as Trinity.	See Rev 2:23.	See Rev. 1:8	Same comment as Arian.
REV 2:23 'And I will kill her children with pestilence; and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds.	Same basic view as Trinity.	This passage tells us that Jesus (see context) is the one who searches the hearts and renders judgment. This proves that Jesus is God.	☩ Jesus was granted this power to judge by God. Jesus did not originally have it until God gave it to him. See John 5:22, 27.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
REV 2:27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received <i>authority</i> from My Father;	This passage is another example of the relationship of Christ's human nature with the devine nature. (Bernard, pg 8-5)	This passage is refering to the offices of the Son and the Father. God the Father gives authorization to God the Son, but this has no bearing on their equality in the Godhead.	☩ Jesus is given his power to reign, just as those who overcome will be given similar authority.	Same comment as Arian.
REV 3:12 'He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.	Same basic view as Trinity.	See John 20:17.	☩☩ Jesus recognizes God as his God. It makes no sense if Jesus is God that he would have another God. We conclude that Jesus is not only <u>not</u> God, but subordinate to God.	Same comment as Arian.
REV 3:14 "And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:	Same basic view as Trinity.	"Beginning" (arche) in Rev. as a title means source of one who begins, i.e., Creator (cr. Rev. 1:18; 21:6; 22:13); elsewhere Christ is called the <u>arche</u> in the sense of "ruler", Col 1:18, cf. plural archai "rulers" in Col. 1:16; 2:10, 15 also Luke 12:11; Rom 8:38. (Bowman (2) pg 10)	☩☩ This Greek word for "beginning" here is used 57 times in the New Testament and not one time does it mean origin or source. The point of the verse is that Jesus was the first of all creation. See Col 1:15	Same comment as Arian.
REV 3:21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.	Same basic view as Trinity.	These thrones are symbolic and have no bearing on the nature of God.	☩ This passage helps us understand that Jesus did not have a throne but was given one. Just as the Church does not have a throne now, but will be seated on Christ's in his Kingdom. If Jesus were God, he would not have needed to sit with his Father in his Father's throne.	Same comment as Arian.
REV 4:6 and before the throne {there was,} as it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind. 7 And the first creature {was} like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature <i>was</i> like a flying eagle. 8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, " HOLY, HOLY, HOLY, <i>is</i> THE LORD GOD, THE ALMIGHTY, who was and who is and who is to come ."	Same basic view as Trinity.	The "Holy, Holy, Holy", is a clear indication that the Lord God is a threefold God who existed from everlasting..	This passage is a highly symbolic description of God. We know this by the last part of verse 8 which quotes from Isa. 6:3.	Same comment as Arian.
REV 4:11 "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."	Same basic view as Trinity.	☩ This passage speaks of God and our Lord and shows that they are addressed as the same being.	This passage only applies to God almighty as can be seen in the context. Note that chapter 5 speaks of the one worthy to open the book sealed with seven seals, and this is in contrast to God spoken of in chapter 4.	Same comment as Arian.
REV 5:5 and one of the elders *said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."	Same basic view as Trinity.	The Lion's ability to overcome was never in question. God always overcomes.	☩ Jesus, much like his followers, needed to overcome. If he were God there would be no need for him to overcome anything for all would be subject to him already.	Same comment as Arian.
REV 5:6 And I saw ... a Lamb ... 7 And He came, and He took {it} out of the right hand of Him who sat on the throne.	This is very symbolic and it is not intended to describe the nature of God.	The Lamb, Jesus Christ, took it out of the Father's hand.	☩ God is on the throne, Jesus approaches Him as a subordinate.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
REV 5:9 And they *sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood {men} from every tribe and tongue and people and nation.	Same basic view as Trinity.	The "God Man" aspect of Christ Jesus is often a difficult concept for the human mind to grasp. Here we see it demonstrated in His divine worthiness and His human sacrifice.	☩ Three Points: 1) Jesus is distinguished from God because of the purchase of men with his blood. 2) The lamb (Jesus) was slain -- actually dead -- something that God could never have been because of His immortality. 3) Jesus was worthy. Being worthy is not something ever in question with God.	Same comment as Arian.
REV 5:12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." 13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, {be} blessing and honor and glory and dominion forever and ever." 14 And the four living creatures kept saying "Amen." And the elders fell down and worshiped.	Same basic view as Trinity.	See comment on Rev. 5:9.	☩ 1) Jesus, as the Lamb of God, did not have glory and power himself. Glory and power were given to him because he was worthy. God, however, already possessed glory and power and never needed to prove worthiness. Thus Jesus could not have been God. 2) Note that a distinction is made between the one who sits on the throne (God) and the Lamb (Christ). 3) It's proper to worship both God and the Lamb (Christ).	Same comment as Arian.
REV 14:4 These are the ones who have not been defiled with women, for they have kept themselves chaste. These {are} the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb.	Same basic view as Trinity.	Note that these are "first fruits of God and of the Lamb" making the Lamb equal to God.	Again we see God distinguished from the Lamb. John does not see them as one because he says "to God and to the Lamb" which is phrased in a way that you are to understand that he is speaking of two.	Same comment as Arian.
REV 15:3 And they *sang the song of Moses the bond-servant of God and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations. 4 "Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE THEE, For Thy righteous acts have been revealed."	Same basic view as Trinity.	The Lamb represents the human aspect of Christ which gives glory to the divine God.	☩ The song of Moses and the Lamb. Just as Moses is not God, neither is the Lamb God. The Lamb is Christ and is praising God. He is not praising himself.	Same comment as Arian.
REV 17:14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him <i>are the</i> called and chosen and faithful." ...	Same basic view as Trinity.	☩ Jesus, represented in the Lamb, is the Lord of Lords who is God: DEUT 10:17 "For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God ..."	God gave Christ all authority in heaven and earth, which makes Christ the King of kings and Lord of lords. God, in a much lesser sense, set up Nebuchadnezzar as a king of kings. But in neither case did that act make either Christ or Nebuchadnezzar God.	Same comment as Arian.
REV 19:16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."	Same basic view as Trinity.	See comment on 17:14.	See comment on 17:14.	Same comment as Arian.
REV 21:6 And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.	Same basic view as Trinity.	See Rev. 1:8.	Jesus Christ is the author and finisher of our faith. Also see comment on Rev. 1:8.	Same comment as Arian.

SCRIPTURE	ONENESS	TRINITARIAN	ARIAN	UNITARIAN
REV 21:22 And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.	Same basic view as Trinity.	The Lamb, Christ's sacrificed flesh, at times seems not a part of God, but this is just a part of the mystery.	✠ A distinction is made between God Almighty and the Lamb.	Same comment as Arian.
REV 21:23 And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp {is} the Lamb.	Same basic view as Trinity.	See Rev 21:22.	✠ This verse says that God's glory lights the city and the Lamb is the lamp. In other words God's light is much brighter than the Lamb's.	Same comment as Arian.
REV 22:1 And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, ... 3 And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him;	Same basic view as Trinity.	See Rev. 21:22.	✠ The phrase "from the throne of God and of the Lamb" shows a distinction between God and the Lamb (Christ). At this time all things are in subjection to Christ, and the kingdom is delivered up to God. See 1 Cor. 15:24.	Same comment as Arian.
REV 22:13 "I am the Alpha and the Omega, the first and the last, the beginning and the end."	Same basic view as Trinity.	See Rev 1:8.	See comment on Rev 1:8 and 21:6.	Same comment as Arian.
REV 22:16 I am the root and the offspring of David, the bright and morning star.	Same basic view as Trinity.	The God Man, Christ Jesus, is not only the creator of David but also, after the flesh, the offspring.	An identity of Jesus Christ as the source of David's life and his descendent, and that bright and morning star rising in the east.	Same comment as Arian.

**Key to Understanding the symbol: "✠"**

- When used by Oneness and Trinitarian, it indicates that this verse supports the idea that Christ or the Holy Spirit is God.
- When used by Arian it indicates that the verse supports the idea that Christ or the holy Spirit is not God.

# CONCLUDING THOUGHTS

As I began this project I wanted to be genuinely open to whatever I found, and pliable enough to change my view. At risk was much of my life and belief system. It was an uncomfortable step of faith. But the reward would be truth, and worth the price.

## TRINITARIAN VIEW

My first hours took me into the view of the Trinity which had the most written support and by far the widest acceptance. It also had the most readily available material defending it to draw from.

The first thing I studied was its history. It's clearly a problem area for the subject (see Appendix B - Historical Notes). Trinitarian historians concede that the understanding of God, and their ability to express this understanding in Trinitarian terms took centuries. One can look at the progression of creeds and see the very definite changes over time regarding how Christians viewed God. Confirming this progression of belief in a triune god is the writings of the early church fathers. The record they leave is one that shows no support of the concept until the 3<sup>rd</sup> century and it progressed from there.

Trinitarian historians also tell us that Greek Platonic philosophy weighed heavily in the development of the doctrine. To the Trinitarian, these Greek philosophies were a gift from God, a tool as it were, that helped Christians in the early period come to an understanding of the Trinity. To others, Platonic philosophy was just another form of pagan thought to avoid.

From the standpoint of scriptural support a few key premises sustain the Trinitarian view. If these premises proved true, despite its suspicious history, I would have to conclude that the Scriptures supported a Trinitarian concept.

One premise reasoned that there is only one true God and all others called "god" are, by default, a "false god". In other words, the word "god" could only properly apply to one god, as if it were a unique name or unique title. Following this logic, if at any time Jesus was ever called "god", then he must be either a false god or the true God. This is logical, but would Scripture support it?

The answer was no. The Scriptures do not reserve the word "god" for just God. Consider John 10:34 where Jesus points out that those through whom God gave His word were called "gods" (using the Greek word for "gods") and then Jesus goes on to say that he is just claiming to be the Son of God. Jesus confirmed that the word "god", or "theos" in the Greek, could be used more broadly than what has been defined by the Trinitarian view. There are other examples, in both Old and New Testaments, of ones called god which did not fall in the category of "false god" and thus this premise did not hold up.

Another premise is that God has certain attributes which makes Him God. And if the Son also has these same attributes then that must make Jesus God. It's like the argument that if it walks like a duck and quacks like a duck then it's a duck. For example, the Trinity doctrine will note the scriptures which state God does not change, and then draw a

connection with Heb 13:8 which says Christ “is the same today, and for ever”. God is the creator and Jesus is the creator. God is the King of kings and Jesus is the King of kings. And thus the conclusion must be that Jesus has the attributes which qualifies him as God. But what about all the attributes in common between Jesus and his disciples? The light of the world, Judges of the world, Sons of God, Priests, Kings, etc. But all these titles and attributes do not make the church Jesus. Trinitarian logic in this case stumbles into the problem of post hoc fallacy – a conclusion drawn where the context does not merit it.

Overcoming the problem requires considering the broader context of scripture. For example, God, by Old Testament declaration, is the only Savior. Jesus also claimed to be the savior. Thus Trinitarian logic concludes that Jesus must therefore be God. But upon further examination we find "saviors" on Mt. Zion which refer to the 144,000 spoken of in Revelation 14. These clearly are not God, but just the same have scriptural declaration they are real “saviors”. Thus, one must conclude that more than just God can be a legitimate savior, even though there are scriptures that say only God is the savior. By valuing only a few passages and ignoring the wider context, some fail to find a more harmonious truth.

In this example, the broader truth is that God (the heavenly Father) is the principal savior, the architect of salvation, without whom there would be no salvation. However, the Father employs others to assist Him, making them saviors too, and chief among them is His son, Christ Jesus, the only one who could qualify as a ransom for all.

I found superficial logic, hasty generalizations, and post hoc fallacies used repeatedly. There were some good arguments too; some quite clever and a few that I would rate as brilliant, but none were direct enough to be convincing.

Many Trinitarians, I've discovered, do not understand their doctrine well. Often they switch back and forth between Oneness and Trinitarian views in their use of the scriptures. John 14:9 is used, for example, to support the belief that Jesus is God. John 14:9 says: "Jesus said to him, 'Have I been so long with you, and {yet} you have not come to know Me, Philip? He who has seen Me has seen the Father.'" If taken in a literal sense, it implies that Jesus is the Father. But, Trinitarians don't believe Jesus is the Father, unlike the Oneness view, which does.

Isa 9:6 is also quoted to support their view. They pointed out that Jesus, the Messiah, is called "Mighty God", but then miss the point that he is also called "Eternal Father" which they don't believe.

Finally, the greatest weakness with the Trinity was the lack of substantive scriptural support. There were a few verses, like John 1:1, that at best could be said to “imply” the doctrine, had the writer believed in the Trinity. However, in each and every case, these verses could just as easily support a non-Trinitarian interpretation. Moreover, the deepest chasm was the lack of a single verse which "taught" the doctrine. The Bible has many verses which "teach" justification, "teach" repentance, "teach" baptism, "teach" the resurrection, but not one verse in the entire Bible “teaches” the doctrine of the Trinity. No verse describes it, explains it, or defines it. And no verse tells us to believe it.

When one considers just how different the Trinitarian view is from the traditional Jewish view of God, you have to ask yourself, where are all the arguments to get the Jew to change his view? Why, when the Apostle Paul spends entire chapters getting the Jew to change his



view of the law, isn't there just one text to get the Jew to change his view of God? This vital, but missing piece, is the Trinity's single biggest flaw.

The more I looked at the Trinity, the more I saw a doctrine rich in tradition, and passionately defended by brilliant and sincere people, but severely weak in reason and badly wanting in Biblical support.

## ONENESS VIEW

The Oneness view, is historically a family of views with subtle differences. It's sufficient to say that Oneness, Seballianism, Modalism, Monarchianism are all similar to the Trinity in their view that Jesus and the Holy Spirit are God. And thus, they see most passages nearly the same as the Trinitarians. Where they primarily differ, and where they solve one of the problems with the Trinity, is in their belief that God is one person (not three as in the Trinity). Instead of believing that God is composed of three individual persons, they believe that God has three separate roles to play in relationship with and to man: The role of Father, of Son, and Holy Spirit. In other words, God reveals Himself to man as one or more of the three (but not necessarily limited to three).

One illustration that is used to explain this view (sorry Trinitarians, this metaphor belongs to Oneness) is that water is one molecule, one substance, (like one person) but can manifest itself in three different forms, ice, water and vapor. God is one person, but can present Himself at one time as the Father, another time as the Son and another time as the Holy Spirit.

The Oneness theology had one very big problem, over and above the problems it shared with its Trinitarian cousin. Only a very few verses can be viewed to support the concept that God is all three in one person. Isa 9:6 is one of these where the Messiah is said to be the Everlasting Father - Father, Prince of Peace - Son, Wonderful Counselor - Holy Spirit and the Mighty God - God. On the other side was a wealth of verses that show a distinction between the Father and the Son.

Those who share the Oneness view do have explanations for the verses which indicate a distinction between the Father, Son, and Spirit, but those explanations, no matter how clever, are often hard to follow and even harder to square with the natural expression of the verse. For example, when Jesus prays, what we are to see is not the person of Jesus praying to another person, his Father and God in heaven, but rather the humanity of God praying to the divinity of God. (The Oneness view shares with the Trinitarians the belief in the dual nature of Jesus Christ.) When the voice of God from heaven declares, "This is my beloved Son...", it is explained that because God is omnipresent (everywhere present at all times), He can send His voice from heaven while at the same time be the one being baptized. Sometimes, as is the case with the Trinitarian view, the best explanation is simply that it is one of the "mysteries of godliness".

David Bernard's book, *The Oneness of God*, spends nearly half of its pages, dealing with the subject, on these explanations. Though Bernard does an excellent job in finding reasons to believe his view, I was not persuaded due to the fact that the rationale was so labored and contrary, at times, to common sense.

## UNITARIAN VIEW

Unitarian doctrine is very similar to Arian. In fact, many early Unitarian believers were Arian in their view. The most notable difference between Arian and Unitarian belief is in the preexistence of God's Son. Unitarians believe Jesus' existence in this universe did not begin until he was conceived in the womb of Mary. Thus he had no pre-existence before his first advent.

This particular view, over the view of pre-existence, is difficult to understand. It requires a unique mind-set when reading the scriptures that indicate that he was with the Father before his life here. And it required some real creative interpretations of scripture when it comes to explaining how Jesus could be the creator of all things. I was not convinced.

## ARIAN VIEW

The Arian view is very unpopular today. It is considered by many in Christendom to be the mark that one belongs to a cult. The Jehovah's Witnesses are the only organization of any size who believes this way today.

Whereas Trinitarians utilize just about every verse in the Scriptures they feel slightly supports their view; those of the Arian view generally do a very poor job in amassing scriptures to support their position. They usually work from a defensive position in their literature, so it was difficult to come by the texts that would support this view.

However, as time progressed, I found passage after passage of scripture that were, in their context, contrary to the idea that Jesus was God and co-equal with the Father. Not that the verse could not be reasoned around, but it would be unnatural to do so, and a number of them would have to be handled by saying, "God is a mystery and simply too great to understand". (See passages marked in Arian column with the symbol: "✠".)

As the project progressed, and as I saw the predominance of Scripture leaning heavily, and much more naturally, in the direction of the Arian view, and that the Arian view was more simple and didn't require any great wrestling with or bending of the meaning of texts in some unreasonable or complex way, or the need to explain texts with "well God is just too great to understand", I sensed the arrow of truth pointing forcibly in the Arian direction. Arius was right.

The Arian view was truly monotheist. It had no problems with verses like Deut. 6:4 which plainly stated that God was one. It had no problem dealing with the passages that show the superiority of the Father to the Son because it viewed the Son as inferior in being and authority. It had no problems with the texts that show a distinction between Jesus and God because it did not view Jesus as God. Rather it viewed Jesus as "a god" or "godlike" as a mighty being below the glory of the Almighty God--El Shaddai. Because it did not ascribe to the idea that Jesus was the Almighty God, it had no problems dealing with the logic of Christ dying while being immortal. Because it viewed the Father and Son as separate persons it had no problems trying to reason why the Son would pray to the Father. Because it recognized that Jesus had a pre-existence with the Father, it had no problem accommodating Jesus as the creator through the power of the Father. With its view that Jesus was God's first and direct creation, and that after his resurrection he was highly exalted by the Father, it fit the scriptures which spoke of Jesus being worthy of receiving worship. It

also matched up with what I found in the history. The further back we go in the early writings, and even the creeds, the more they look like that Arian paradigm. Thus the Arian view solved all the problems I had with the other views, and harmonized the scriptures into a consistent and reasonable whole.

When I started this project I was prepared to change my belief on the subject should the tenor or scripture lead me that way. I did not have to change. Instead I understand the subject far better, and have gained a greater confidence in my faith. There still is much to learn about our God, but thank God, through His Son, an eternity lies ahead for us all to do that.

### **DOES IT MATTER?**

So, some may ask, what difference does it make? Why should I be concerned about being correct on this matter? Well, if the Trinitarians are correct and you don't agree with them you will spend eternity tormented in Hell for your mistake. But what if the Arian view is right? It depends on which ones you ask. The fact is, most sects of Christendom say if you don't agree with their way, you are doomed. There are some who don't believe that way (and I am one), but they are few number.

So what is important? Without trying to wax philosophical, two things come to mind: Relationship and Truth. For most, God being "incomprehensible" makes God unapproachable, resulting in a loss of genuine relationship based on understanding. And truth is important because it sets us free. It is by truth that we can worship God. If I have an unclear understanding of Christ, I may miss important features of God's plan of redemption. Generally, those of the Arian view hold a broader view of salvation based upon Jesus being a substitutionary ransom for Adam and mankind. On the other hand, those who hold that Jesus was both God and man, suggest that salvation is very limited. The God-man view of Jesus seems to cloud ones ability to see a full ransom for Adam and his race, because Jesus could not be a "corresponding" price to Adam if he were God. Thus, the real price for error may be missing out on understanding God's glorious plans and, having a deep and personal relationship with our creator. These are significant losses.

### **CONCLUSION**

Over the centuries, since the Trinitarian view began to dominate the Christian world in the late fourth century, there has always been a small group here or there who have championed the Arian doctrine.

In the days when the Roman Church dominated the world these few were greatly persecuted. Arians were run out of their homes, their countries, killed and burned at the stake for their belief. But such persecution never stopped men from discovering and embracing this simple truth which God opened their eyes to see.

I believe that a day soon will dawn on mankind when God will pour out His power and enlightenment in the form of His Spirit, and then all men will see the truth. At that time it will be said:

*"And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD...." (Jeremiah 31:34)*

## Appendix A

# Four Translations of John 1:1c Compared

Four different translations of John 1:1c are tabulated below, together with condensed principal arguments for and against each.

TRANSLATION	PRO	CON																
<p><b>and the Word was God</b></p> <p>E.C. Colwell, "A Definite Rule for the Use of the Article in the Greek New Testament"; <i>J. Biblical Lit.</i> <b>52</b>, p. 12-21 (1953)</p>	<ul style="list-style-type: none"><li>Definite predicate nouns in New Testament: Colwell, p. 16-17, number of occurrences</li></ul> <table><tr><td></td><td><u>without article</u></td><td><u>with article [ὁ]</u></td><td><u>Sum</u></td></tr><tr><td>before verb</td><td>97</td><td>15</td><td>112</td></tr><tr><td>after verb</td><td><u>26</u></td><td><u>229</u></td><td><u>255</u></td></tr><tr><td>Sum</td><td>123</td><td>244</td><td>367</td></tr></table> <p>The table above summarizes the basis for --</p> <p><b>Colwell's Rule:</b> "Definite predicate nouns which precede the verb usually lack the article." Colwell, p. 20</p>		<u>without article</u>	<u>with article [ὁ]</u>	<u>Sum</u>	before verb	97	15	112	after verb	<u>26</u>	<u>229</u>	<u>255</u>	Sum	123	244	367	<ul style="list-style-type: none"><li>Colwell's Rule is mistaken 13% of the time even by his own reckoning. Also, Colwell did not examine the <u>indefinite</u> predicate noun.</li><li>Harner, p. 83, shows that of 53 times in John that the anarthrous [without ὁ] predicate noun appears before the verb, &gt;47% are <u>not</u> definite, and maybe as many as 70%!</li><li>If the definite predicate noun (before the verb) seldom takes the article, the indefinite predicate noun would hardly ever take it.</li><li>Dodd, p. 102, "It is . . . difficult to take the expression, 'The Word was God' as other than an affirmation of personal identity (like 'Dr. Jekyll was Mr. Hyde'): 'The Word' and 'God' are alternative names for the same Person. Is that what John meant?"</li><li>Incompatible with "the Word was with God."</li></ul>
	<u>without article</u>	<u>with article [ὁ]</u>	<u>Sum</u>															
before verb	97	15	112															
after verb	<u>26</u>	<u>229</u>	<u>255</u>															
Sum	123	244	367															
<p><b>And the Word had the same nature as God</b></p> <p><b>or, and the Word was divine</b></p> <p>P.B. Harner, "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1;" <i>J. Biblical Lit.</i> <b>92</b>, p. 75-87 (1973)</p>	<ul style="list-style-type: none"><li>Harner, p. 87, "In John 1:1 I think that the qualitative force of the predicate is so prominent that the noun cannot be regarded as definite."</li></ul>	<ul style="list-style-type: none"><li>Ὁ ὦν is a noun, not an adjective.</li><li>Colwell, p. 21 "The absence of the article does not make the predicate indefinite or qualitative when it precedes the verb; it is indefinite in this position only when the context demands it. The context makes no such demand in the Gospel of John." [depending on whether Jo 20:28 or Jo 1:18 (see below) is taken as the context]</li></ul>																
<p><b>And what God was, the Word was</b></p> <p><b>or, he was the same as God</b></p> <p>C.H. Dodd, "New Testament Translation Problems II;" <i>Technical Papers for The Bible Translator</i> [United Bible Societies] <b>28</b>, 1, p. 101-104 (January 1977)</p>	<ul style="list-style-type: none"><li>Dodd, p. 103-104, "In English it is natural enough to use the term 'spirit' for 'incorporeal or immaterial being, opp. to <i>body</i> or <i>matter</i>' (O.E.D.), so that 'God is spirit' is a perfectly intelligible proposition. But the term 'God' is not naturally used in so abstract a sense and 'The Word was God' does not convey the meaning required. The NEB rendering, 'What God was the Word was' is an attempt to express the meaning of Ὁ ὦν ἵψ ὁ ὁ εἶναι"</li></ul>	<ul style="list-style-type: none"><li>Not a literal translation; interpretive.</li><li>Dodd damages his argument when he says, "The AV rendering 'God is <i>a</i> spirit' (among other spirits) is certainly erroneous. John knows nothing of a plurality of pneŭmata." 1Jo 4:1-6 "Beloved, believe not every spirit, but prove the spirits, whether they are of God . . ."</li></ul>																

TRANSLATION	PRO	CON
<p><b>and the Word was a god</b>  <b>or, The Word also was a god</b></p> <p>Kingdom Interlinear translation, Appendix, p 1158-1160</p>	<ul style="list-style-type: none"> <li>• Dodd, p 101, “If translation were a matter of substituting words, a possible translation of ‘Ἐρὼ ἵφ ὁ ςόεωω would be, ‘The Word was a god’. As a word-for-word translation it cannot be faulted . . .”</li> <li>• The same form is found in Jo 4:19, “I perceive that thou art a prophet” ΖΖ which clearly is indefinite. Somewhat similar indefinite forms are found in Jo 6:70, 9:28, 12:6, and maybe in 18:37.</li> <li>• The same indefinite/definite predicate noun question arises in the same form in 1Tm 6:10, “For the love of money is a/the root of all evils,” but “a root” is more akin to experience.</li> <li>• The four oldest and best manuscripts in Jo 1:18 read, “<i>the</i> only begotten god . . .,” which favors “the Word was a god.”</li> </ul>	<ul style="list-style-type: none"> <li>• Dodd, p. 102, “The reason why it is unacceptable is that it runs counter to the current of Johannine thought, and indeed of Christian thought as a whole.”</li> <li>• “John could have written any of the following:  A. ὁ ςόεωω ἵφ ὁ ‘Ἐρὼ The Word was God [<i>Himself</i>]  B. ‘Ἐρὼ ἵφ ὁ ςόεωω John 1:1  Cζ ὁ ςόεωω ‘Ἐρὼ ἵφ [less emphatic than B]  D. ὁ ςόεωω ἵφ ‘Ἐρὼ The Word was a god  Eζ ὁ ςόεωω ἵφ ‘Ἐωω The Word was divine  . . . John evidently wished to say something about the <i>logos</i> that was other than A and more than D and E.” Harner, p 84-85.  Also, see Colwell, p. 21, above.</li> <li>• Dodd, p. 103, note 3, “As for the reading Υωφωεῖῒφῒω ‘Ἐρὼ in 1.18 (not accepted in NEB), it is in any case grammatically exceptional, if not eccentric.”</li> </ul>

## CONCLUSIONS:

Can an individual honestly and objectively evaluate the evidence for and against all four translations? Those whose minds are made up to any one of these will likely think: “Of course my view is right, it has support, and advocates of the other three views are just blowing smoke.” But an inquiring individual should be able to observe that each view has some support, and each view has one or more weaknesses. The arguments are not all of equal strength; so the question is: Can one by honest process of elimination select a single best translation?

Colwell’s Rule (which does not claim 100% accuracy), only argues that Jo 1:1 can be translated one way; it does not rule out other ways. Harner’s argument regarding New Testament use of anarthrous predicate nouns weighs against the conventional translation.

Dodd, the driving force behind the New English Bible, pushes his view with facts, strong opinion and a few arguments which are patently false. It is likely that a somewhat better case could have been made without the latter. (Dodd’s view shares some similarity with Harner’s.)

Harner’s analysis examines the different ways Jo 1:1c could have been expressed in order to mean each of the above translations (#1, 2, or 4, but not #3). The grammatical arguments against the remaining translations (#2 and 4) do not appear strong. If one considers that the word ‘Ἐόω is not a name, but means “a mighty one,” the choice of translation might be between “The Word also was a Mighty One,” or, “and the Word was Mighty.



# HISTORICAL NOTES

## Notes From: Philip Schaff's *THE CREEDS OF CHRISTENDOM*

Vol. 1, pg. 21

### **The Apostles Creed - The old Roman Form.**

I believe in God The Father Almighty.  
And in Jesus Christ, his only Son, our Lord;  
Who was born by the Holy Ghost [Spirit] of the  
Virgin Mary; Who was crucified under Pontius  
Pilate and was buried; The third day he rose from  
the dead; He ascended into heaven; and sitteth on  
the right hand of the Father; From thence he  
shall come to judge the quick and the dead.

And in the Holy Ghost; The Holy Church;  
The forgiveness of sins; The resurrection of the  
body (flesh).

**Compiler's Note:** The Apostles Creed probably dates from the 2<sup>nd</sup> century, although there are those who would suggest that it come from the time of the Apostles. At this early date, there is nothing to suggest that Christian's believed that Jesus Christ or the holy Spirit were a part of some Godhead. It's very much in harmony with the Arian view.

Vol. 1, pg. 28-29

### **The Nicene Creed of 325** (The words in brackets are omitted in the received text.)

We believe in one God, the Father  
Almighty, Maker of all things visible and  
invisible.

And in one Lord Jesus Christ, the Son of  
God, begotten of the Father [the only-begotten;  
that is, of the essence of the Father, God of God],  
Light of Light, very God of very God, begotten,  
not made, being of one substance (ὁμοουσιου)  
with the Father; by whom all things were made  
[both in heaven and on earth]; who for us men,  
and for our salvation, came down and was  
incarnate and was made man; he suffered, and  
the third day he rose again, ascended into  
heaven; from thence he shall come to judge the  
quick and the dead.

And the Holy Ghost.

[But those who say: 'There was a time  
when he was not;' and 'He was not before he was  
made;' and 'He was made out of nothing;' or 'He  
is of another substance' or 'essence,' or 'The Son  
of God is created,' or 'changeable,' or 'alterable'--  
they are condemned by the holy catholic and  
apostolic Church.]

**Compiler's Note:** It was hoped the Council at Nice in 325 would settle the issue regarding whether Christ was God. It did not. But we can observe in the creed that resulted the following: It expands on the Apostles Creed, by adding text to firm up the idea that Jesus Christ is God. But the added text seems odd and confusing. John Newton suggested the strange text has it's origins in the Solar Trinity worshipped in Egypt. However in 325 we still don't have a trinity. The holy Spirit is not yet included in the Godhead. That would come soon enough.

**The Nicene Creed, as enlarged in AD 381** (The words in brackets are Western changes.)

We [I] believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; [God of God], Light of Light. Very God of very God, Begotten, not made, Being of one substance with the Father; By who all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And he was made man; He was crucified for us under Pontius Pilate; And suffered and was buried; And the third day he rose again, According to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again, with glory, to judge the quick and the dead; Whose kingdom shall have no end.

And [I believe] in the Holy Ghost, The Lord, and Giver of life; Who proceedeth from the Father [and the Son]; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets.

And [I believe] is one holy catholic and apostolic Church; We [I] acknowledge one baptism for the remission of sins; And we [I] look for the resurrection of the dead; And the life of the world to come.

**Compiler's Note:** The 325 Creed was not sufficient because the holy Spirit had not been made a part of the deity. That problem was almost fixed 56 years later in the 381 version of the Nicene Creed. It does not come out and say that the holy Spirit is God, but it's highly implied.

**The Athanasian Creed - 1548 Translation**

(The words in brackets are Western changes.)

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith: Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance [Essence]. For there is one Person of the Father: another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal. Such as the Father is: such is the Son: and such is the Holy Ghost. The Father uncreate [uncreated]: the Son uncreate [uncreated]: and the Holy Ghost uncreate [uncreated]. The Father incomprehensible [unlimited]: the Son incomprehensible [unlimited]: and the Holy Ghost incomprehensible [unlimited, or infinite]. The Father eternal: the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three uncreated: nor three incomprehensibles [infinities], but one uncreated: and one incomprehensible [infinite]. So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty. So the Father is God: the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God. So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord. And yet not three Lords: but one Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord: So are we forbidden by the Catholic Religion: to say, There be [are] three Gods, or three Lords. The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created: but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after another: none is greater, or less than another: none is greater, or less than another [there is nothing before, or after: nothing is greater or less]. But the whole three Persons are coeternal, and coequal. So that in all things,



as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped. He therefore that will be saved, must [let him] thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believed rightly [faithfully] the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the world: and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood. Who although he be [is] God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh: but by

taking [assumption] of the Manhood into God. One altogether; not by confusion of Substance [Essence]: but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is one Christ; Who suffered for our salvation: descended into hell [Hades, spirit-world]: rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father God [God the Father] Almighty. From whence [thence] he shall come to judge the quick and the dead. And whose coming all men shall rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully [truly and firmly], he can not be saved.

**Compiler's Note:** The final masterpiece, the *Athanasian Creed*, was probably not written by Athanasius. Most suggest it was written in the 5<sup>th</sup> century. One thing it does accomplish is provide a full definition of the Trinity. And in the words of the creed itself, this is not: "three incomprehensibles but...one incomprehensible"! Even a Trinitarian must confess that this represents the zenith of Greek platonic philosophy in the church.

# Views of the Early Church Fathers

## Quoted from Eugene Burns' *THE DOCTRINE OF CHRIST*

**Clement of Rome:** according to many Christian writers before the Nicene Council, he is the Clement of Philippians 4:3. He was an elder in the Rome congregation from about A.D. 92-101. His Corinthian Epistle, written about A.D. 96, was held in high esteem, considered by many to be equal to the writings of the Apostles and was frequently used in their Sunday meetings. He was born about A.D. 30 and died about A.D. 100.

"We know you alone are 'highest among highest' . . . You have chosen those who love you through Jesus Christ, your beloved son, through whom you have instructed, sanctified and honored us. . . . Let all nations know that you are the only God, that Jesus Christ is your son and that we are your people." *To The Corinthians*, Chap. 59, vs. 3, 4.

**Ignatius of Antioch:** was surnamed "Theophorus," meaning "God-bearer," because of his gentle, kindly nature. He was an elder at the Antioch, Syria, congregation and was a student of the Apostle John. His authentic writings, being the short version of his seven epistles, were written about A.D. 110. He was born about A.D. 50 and was martyred A.D. 116.

"There is one God, who manifested Himself through Jesus Christ, His son, who being His Word, came forth out of the silence into the world and won full approval of Him whose ambassador he was." *To the Magnesians*, Chap. 8, vs. 2.

". . . who also really rose from the dead, since his Father raised him up, His Father who will likewise raise us also who believe in Him through Jesus Christ, apart from whom we have no real life." *To The Trallians*, Chap. 9, vs. 2.

"You are well established in love through the Blood of Christ and firmly believe in our Lord. He is really Of the line of David according to the flesh' and the son of God by the will and power of God." *To The Smyrnaeans*, Chap. 1, vs. 1.

**Polycarp:** born about A.D. 69, was also a student of the Apostle John, as well as a close friend of Ignatius of Antioch. He was an elder at the congregation in Smyrna, Asia Minor, and wrote his Philippian epistle before A.D. 140. He was burned at the stake February 23, 155.

"Now, may the God and Father of our Lord Jesus Christ, and the Eternal Priest himself, Jesus Christ, the son of God, build you up in faith and truth." *To The Philippians*, Chap. 12, vs. 2.

". . . to Him who is able to bring us all in His grace and bounty, to His Heavenly Kingdom, by His only-begotten child, Jesus Christ, be glory, honor, might and majesty forever." *Martyrdom*, Chap. 20, vs. 2.

**Justin:** called "Martyr" because of his martyrdom in A.D. 166, was born about A.D. 107 in Rome. He was a heathen philosopher converted to Christianity about A.D. 130. His first work, Dialogue with Trypho, was written in A.D. 135 as Trypho, a Jew, was fleeing Jerusalem after the Bar Kochba revolt. He wrote between A.D. 135 until just before his beheading.

"God begat before all creatures a Beginning who was a certain rational power proceeding from Himself, who is called by the holy spirit now 'The Glory of the Lord,' now 'The Son,' again 'Wisdom,' again 'An Angel,' then 'God,' then 'Lord' and 'Logos;' and on another occasion he calls himself 'Captain.'" *Dialogue with Trypho*, Chap. 61.

"We follow the only unbegotten God through His Son." *First Apology*, Chap. 14.

"We assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you who say that Mercury

is the angelic word of God." *First Apology*, Chap. 22.

"The Father of all is unbegotten . . . And His Son, who alone is properly called Son, the Word . . . was with Him and was begotten before the world. . . ." *Second Apology*, Chap. 6.

**Tatian:** born in Assyria about A.D. 110, was a student of Justin Martyr. He wrote the earliest Bible commentary of the four Gospels known to exist. Sometime he became the leader of the Encratite sect of the Gnostics. Despite this, his writings give a semi-fair view of Christian doctrines. He wrote between A.D. 161-170 and died about A.D. 172.

"The Lord of the Universe, who is Himself the necessary ground of all being, inasmuch as no creature was yet in existence, was alone. . . . And by His simple will the Logos springs forth; and the Logos, not coming forth in vain becomes the first-begotten work of the Father and was the beginning of the world." *To The Greeks*, Chap. 5.

**Melito:** born about A.D. 110, was an elder at Sardis, Asia Minor, from about A.D. 160-170 and a friend of Ignatius of Antioch as a young child. He wrote between A.D. 165-70 and was martyred A.D. 177. Only small fragments exist.

"There is that which really exists and it is called God . . . This being is in no sense made, nor did He come into being, but has existed from eternity." *Apology I: To Antonius Caesar*.

"Jesus Christ . . . is perfect Reason, the Word of God, he who was begotten before the light, he who is creator together with the Father." *Apology 4: On Faith*.

**Theophilus of Antioch:** was born about A.D. 130 and was an elder at Antioch, Syria, around A.D. 170-180. He wrote before A.D. 175 and died A.D. 181.

"God, then, having His own Word internal within His own womb begat him, emitting him along with His own Wisdom before all things. He had this Word as a helper in the things that were created by Him, and by him He created all things." *To Autolychus*, Chap. 10.

**Athenagoras:** born in Athens of heathen parents in A.D. 134 wrote his work "Defense for the Christians" in A.D. 176 and presented it to the Roman Emperor Marcus Aurelius, a fierce persecutor of Christians, in A.D. 177. He died A.D. 190.

"We acknowledge one God uncreated, eternal, invisible, impassable, incomprehensible, illimitable . . . by whom the universe has been created through His Logos and set in order . . . I say 'His Logos' for we acknowledge also a Son of God . . . He is the first product of the Father, not as having been brought into existence, for from the beginning, God, who is the eternal mind, had the Logos in Himself, being from eternity endowed with spiritual reason, coming forth as the idea and energy of all material things." *Defense for the Christians*, Chap. 10.

**Irenaeus:** one of the most recognized early Christians, was born A.D. 140 and was a student of Polycarp. He was an elder at the Lyons, France, congregation from A.D. 178. He was well known throughout the Western world of the time. He died in France A.D. 202. His writings can be dated from about A.D. 180.

"If anyone, therefore, says to us, 'How, then, was the Son produced by the Father?' we reply to him, that no one understands that production, or generation . . . no powers possess this knowledge but the Father only who begat and the Son who was begotten." *Against Heresies*, Book 2, Chap. 28, vs. 6.

**Clement of Alexandria:** born Titus Flavius Clemens A.D. 150, was born, raised and became an elder at Alexandria, Egypt. He wrote between A.D. 190-195 and died about A.D. 220. His writings are valuable because once he was converted to Christianity, he traveled throughout the Roman Empire to learn pure

Christianity from the oldest and most respected Christians alive.

"The best thing on earth is the most pious: perfect man; and the best thing in heaven, the next and purer in place, is an angel, the partaker of the eternal and blessed life. But the nature of the Son, which is next to Him who is alone the Almighty One, is the most perfect." *Miscellanies*, Book 7, Chap. 2.

"He [Jesus] commences his teaching with this: turning the pupil to God, the good, and first and only dispenser of eternal life, which the Son, who received it of Him, gives to us." *Salvation Of The Rich Man*, Chap. 6.

**Tertullian:** was born in Carthage, Tunisia A.D. 160, of Libyan descent and a distant relative of Arius. His writings began about A.D. 190, about 10 years before he joined the Montanist sect of Christianity, who believed in continuing revelation [speaking in tongues, healing, etc.] and a life of asceticism. He continued writing until about A.D. 210 and died A.D. 230 in Carthage, where he was also an elder.

"Before all things God was alone, being in Himself and for Himself . . . the Word was in the beginning with God although it would be more suitable to regard Reason as the more ancient . . . For although God had not yet delivered His Word, He still had him within Himself . . . Now, while He was actually thus planning and arranging with His own reason, He was actually bringing forth the Word." *Against Praxeas*, Chap. 5.

"The Word, no doubt, was before all things. 'In the beginning was the Word'; and in that beginning he was sent forth by the Father. The father, however, has no beginning, as proceeding from none; nor can He be seen since He was not begotten. He who has always been alone could never have order or rank." *Against Praxeas*, Chap. 5.

**Hippolytus:** born about A.D. 160, was a student of Irenaeus. He wrote about A.D. 220, dying August 13, 235, after being banished to the Mediterranean island of Sardinia.

"If therefore, all things are put under him [Jesus] with the exception of Him [God] who put them under him, he is the Lord of all and the Father is Lord of him . . . And this indeed is said by Christ himself, as when in the Gospel he confessed Him to be his Father and his God. . . . He [Jesus] did not say, 'I and the Father am one,' but 'are one.' For the word 'are' is not said of one person, but refers to two persons and one power. He has himself made this clear when he spoke to his Father concerning his disciples [in John 17:22-3] . . . For Christ had spoken of himself and showed himself among all to be as the Son . . . And as the author and fellow-counsellor and framer of the things that are in formation He begat the Word . . . He sent him forth to the world as Lord . . . And thus, there appeared another beside himself . . . For there is but one power, which is from the All; and the Father is the All, from whom comes this power, the Word . . . and was manifested as the Son of God. All things, then, are by Him and He alone is the Father." *Against The Heresy Of One Noetus*, Chaps. 6, 7, 10, 11.

**Origen:** born of Christian parents A.D. 185 in Alexandria, Egypt, Origen was the most prolific of all early Christian writers. Trained by Clement of Alexandria, he was elected elder at the age of 18 when Clement had to flee for his life. He was a friend of Hippolytus and is distinguished for the first complete Bible commentary. In A.D. 253, at age 70, he was captured, tortured and one week later died for his faith.

"We next notice John's usage of the article in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue . . . He uses the article when the name of 'God' refers to the uncreated of all things, and omits it when the Logos is named 'God' . . . The God who is over all is God with the article . . . all beyond the Only God is made god by participation in His divinity, and is not to be called simply 'The God' but rather 'God' . . . The true God, then, is 'The God,' and those who are formed after Him are gods, images as it were, of Him, the prototype." *Commentary on John's Gospel*, Book 2, Chap. 2.

**Novatian:** who was born about A.D. 200 is known for his work that was posthumously titled

Commentary on the Trinity. It was written about A.D. 240, 18 years before his death in 258.

"God the Father and Creator of all things, who only knows no beginning . . . when He willed it, the Son, the Word, was born . . . But now, whatever he is, he is not of himself because he is not unborn, but he is of the Father, because he is begotten . . . he owes his existence to the Father . . . He therefore is god, but begotten for this special result, that he should be god. He is also the Lord, but born for this very purpose of the Father, that he might be Lord. He is also an Angel, but he was destined of the Father as an Angel to announce the great counsel of God . . . God the Father is God of all, and the source also of His son himself whom He begot." *Commentary on the Trinity*, Chap 31.

**Arnobius:** born A.D. 253 in Sicca, Algeria, was first an enemy of Christianity. When converted, he became a teacher to many new Christians in the West. He wrote *Against the Heathen* about A.D. 300 and died about A.D. 327.

"We Christians are nothing else than worshippers of the Supreme King and Head, under our master, Christ . . . O greatest, O Supreme Creator of all things invisible . . . You are illimitable, unbegotten, immortal, enduring for age, God yourself alone, whom no bodily shape may represent, no outline delineate . . . 'Is that Christ of yours a god, then?' some raving, wrathful and excited man will say. A god, we will reply, and a god of the powers of heaven, and what may still further torture unbelievers with the most bitter pains he was sent to us by the King Supreme for a purpose of the very highest order." *Against The Heathen*, Book 1, Chaps. 27, 31, 42.

**Lactantius:** Lucius Coelius Firmianus Lactantius, born in Rome A.D. 260, was a student of Arnobius. He was the teacher of Emperor Constantine's oldest son, Crispus. His work entitled *The Divine Institutes* was written about A.D. 320. Eventually moving to France, he died about A.D. 330.

"God, therefore, the contriver and founder of all things, as we have said in the second book, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name." *The Divine Institutes*, Book 4, Chap. 6

# Notes From: Adolph Harnack's

## *HISTORY OF DOGMA*

**Vol. 1, pg. 79, footnote 2 item 2.** "The Trinitarian formula is foreign to the mouth of Jesus and has not the authority in the apostolic age which it must have had if it had descended from Jesus himself. On the other hand, Paul knows no other way of receiving the gentiles into the Christian communities than by baptism, and it is highly probable that in the time of Paul all Jewish Christians were also baptized...."

### **Page 80, footnote 2:**

"The confession of Father, Son and Spirit is therefore the unfolding of the belief that Jesus is the Christ; but there was no intention of expressing by this confession the essential equality of the three persons, or even the similar relation of the Christian to them. On the contrary, the Father in it is regarded as the God and Father over all, the Son as revealer, redeemer and Lord, the Spirit as a possession, principal of the new supernatural life, and of holiness. From the Epistles of Paul we perceive that the Formula, Father, Son and Spirit could not yet have been customary especially in Baptism, but it was approaching (2 Cor 13:13 -14).

### **Volume 3, pg. 135**

"The idea of the subordinate God is indeed as old as the theology of the Christian Church; even the Apologists shared it, and Origin, with all caution, adopted and justified it in working out his doctrine of the Son.

### **Volume 4, pg. 3: Concerning the Arians**

"This school is the nursery of the Arian doctrine, and Lucian, it's head, is the Arius before Arius...

### **Page 4:**

"So far as we know, no single one of them was distinguished as a *religious* character; but they knew what they wanted; they were absolutely convinced of the truth of their school-doctrine, which had reason and Scripture on its side. This is what characterises the school. At a time when the Church doctrine was in the direst confusion, and was threatening to disappear, and when the union of tradition, Scripture, and philosophical speculation in the form of dogma had already been called for, but had not yet been accomplished, this school was conscious of possessing an established system of doctrine which at the same time permitted freedom. This was its strength.

The accounts of Lucian's Christology which have been handed down are meagre enough, still they give us a sufficiently clear picture of his views. God is One; there is nothing equal to Him; for everything besides Him is created. He has created the Logos or Wisdom--who is to be distinguished from the *inner* divine Logos--out of the things that are not, and sent him into the world.\* This Logos has taken a human body though not a human soul, and accordingly all the feelings and spiritual struggles of Christ are to be attributed to the Logos. Christ has made known the Father to us and by being man and by his death has given us an example of patience.

\* "Footnote: He is thus a created "God".

**Page 20:**

"Alexander expressly notes that the Arians appeal to Scripture in support of their doctrine, and Athanasias says that the Thalia [the work of Arias] contained passages of Scripture. The passages so frequently cited later on by the Arians; Deut 6:4, 32:39, Prov 8:22, Psa 45:8, Matt 12:28, Mark 13:32, Matt 26:41, 28:18, Luke 2:52, 18:19, John 11:34, 14:28, 17:3, Acts 2:36, 1 Cor 1:24, 15:28, Col 1:15, Phil 2:6- , Heb 1:4, 3:2, John 12:27, 13:21, Mat 26:39, 27:46-, etc., were probably already used by Arias himself.

**Vol. 7, Chapter 4, pg. 225**

"Fifthly, he himself [Luther] declared such a term as homoousios to be unallowable in the strict sense, because it represents a bad state of things when such words are invented in the Christian system of faith: ' we must indulge the Fathers in the use of it ... but if my soul hates the word homoousios and I prefer not to use it, I shall not be a heretic; for who will compel me to use it, provided that I hold the thing which was defined in the Council by means of the Scriptures? although the Arians had wrong views with regard to the faith, they were nevertheless *very right* in this ... that they required that no profane and novel word should be allowed to be introduced into the rules of faith.' In like manner he objected to and rather avoided the terms ... three foldness, threeness, oneness, trinity.

## **Notes From: Hans Kung's**

### ***CHRISTIANITY: ESSENCE, HISTORY AND FUTURE***

**Pg. 80-81.** "He not only convened the ecumenical council but directed it through a bishop whom he had commissioned, with the assistance of imperial commissioners; he adjourned it and concluded it; by his decision the resolutions of the council became imperial laws. Constantine used this first council not least to adapt the church organization to the state organization... It was now clear to Constantine, the political strategist, that the imperial church needed more than just the more or less varied confessions of faith of the individual local or provincial churches. It needed a uniform 'ecumenical creed', and this was to be the church law and imperial law for all the churches. He believed that only in this way could he ensure the unity of the empire under the slogan 'one God--one emperor--one kingdom--one church--one faith'".

#### **Pg 82**

"If we take the New Testament as a criterion, we cannot deny that the Council of Nicaea certainly maintained the New Testament message and did not Hellenize it totally. But it is equally beyond dispute that the council remained utterly imprisoned in Hellenistic concepts, notions and thought-models which would have been completely alien to the Jew Jesus of Nazareth and the earliest community. Here in particular the shift from the Jewish Christian apocalyptic paradigm to the early church Hellenistic paradigm had a massive effect."

#### **Pg 348**

"We should note that whereas the Council of Nicaea in 325 spoke of a single substance or hypostasis in God, the starting point in the 381 Council of Constantinople was three hypostases: Father, Son, and Spirit. There has been much discussion in the history of dogma as to whether the transition from a terminological change or--more probably (as the temporary schism in Antioch between old and new orthodox shows)--also involved in actual change in the conceptual model. At all events it is certain that we can speak of a dogma of the Trinity only after the Second Ecumenical Council in Constantinople."



## Appendix C

# The Origin of the Trinity: From Paganism to Constantine

by  
Cher-El L. Hagensick

The Rabbi's deep voice echoes through the dusk, "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). What a far cry that is from Judaism's offspring, Christianity, and its belief in the Trinity. While the majority of the Christian world considers the concept of the Trinity vital to Christianity, many historians and Bible scholars agree that the Trinity of Christianity owes more to Greek philosophy and pagan polytheism than to the monotheism of the Jew and the Jewish Jesus.

The search for the origins of the Trinity begins with the earliest writings of man. Records of early Mesopotamian and Mediterranean civilizations show polytheistic religions, though many scholars assert that earliest man believed in one god. The 19th century scholar and Protestant minister, Alexander Hislop, devotes several chapters of his book The Two Babylons to showing how this original belief in one god was replaced by the triads of paganism which were eventually absorbed into Catholic Church dogmas. A more recent Egyptologist, Erick Hornung, refutes the original monotheism of Egypt: "[Monotheism is] a phenomenon restricted to the wisdom texts," which were written between 2600 and 2530 BC (50-51); but there is no question that ancient man believed in "one infinite and Almighty Creator, supreme over all" (Hislop 14); and in a multitude of gods at a later point. Nor is there any doubt that the most common grouping of gods was a triad.<sup>1</sup>

Most of ancient theology is lost under the sands of time. However, archaeological expeditions in ancient Mesopotamia have uncovered the fascinating culture of the Sumerians, which flourished over 4,000 years ago. Though Sumeria was overthrown first by Assyria, and then by Babylon, its gods lived on in the cultures of those who conquered. The historian S. H. Hooke tells in detail of the ancient Sumerian trinity: Anu was the primary god of heaven, the "Father", and the "King of the Gods"; Enlil, the "wind-god" was the god of the earth, and a creator god; and Enki was the god of waters and the "lord of wisdom" (15-18). The historian, H. W. F. Saggs, explains that the Babylonian triad consisted of "three gods of roughly equal rank . . . whose inter-relationship is of the essence of their natures" (316).

Is this *positive* proof that the Christian Trinity descended from the ancient Sumerian, Assyrian, and Babylonian triads? No. However, Hislop furthers the comparison, "In the unity of that one, Only God of the Babylonians there were three persons, and to symbolize [sic] that doctrine of the Trinity, they employed . . . the equilateral triangle, just as it is well known the Romish Church does at this day" (16).

Egypt's history is similar to Sumeria's in antiquity. In his Egyptian Myths, George Hart, lecturer for the British Museum and professor of ancient Egyptian hieroglyphics at the University of London, shows how Egypt also believed in a "transcendental, above creation, and preexisting" one, the god Amun. Amun was really three gods in one. Re was his face, Ptah his body, and Amun his hidden identity (24). The well-known historian Will Durant concurs that Ra, Amon, and Ptah were "combined as three embodiments or aspects of one supreme and triune deity" (Oriental Heritage 201). Additionally, a hymn to Amun written in the 14th century BC defines the Egyptian trinity: "All Gods are three: Amun, Re, Ptah; they have no equal. His name is hidden as Amun, he is Re . . . before [men], and his body is Ptah" (Hornung 219).

Is this *positive* proof that the Christian Trinity descended from the ancient Egyptian triads? No. However, Durant submits that "from Egypt came the ideas of a divine trinity . . ." (Caesar 595). Dr. Gordon Laing, retired Dean of the Humanities Department at the University of Chicago, agrees that "the worship of

the Egyptian triad Isis, Serapis, and the child Horus" probably accustomed the early church theologians to the idea of a triune God, and was influential "in the formulation of the doctrine of the Trinity as set forth in the Nicæan and Athanasian creeds" (128-129).

These were not the only trinities early Christians were exposed to. The historical lecturer, Jesse Benedict Carter, tells us of the Etruscans. As they slowly passed from Babylon through Greece and went on to Rome (16-19), they brought with them their trinity of Tinia, Uni, and Menerva. This trinity was a "new idea to the Romans," and yet it became so "typical of Rome" that it quickly spread throughout Italy (26). Even the names of the Roman trinity: Jupiter, Juno, and Minerva, reflect the ancestry. That Christianity was not ashamed to borrow from pagan culture is amply shown by Durant: "Christianity did not destroy paganism; it adopted it" (Caesar 595).

Is this *positive* proof that the Christian Trinity descended from the Etruscan and Roman triads? No. However, Laing convincingly devotes his entire book Survivals of the Roman Gods to the comparison of Roman paganism and the Roman Catholic Church. Dr. Jaroslav Pelikan, a Catholic scholar and professor at Yale, confirms the Church's respect for pagan ideas when he states that the Apologists and other early church fathers used and cited the [pagan] Roman Sibylline Oracles so much that they were called "Sibyllists" by the 2nd century critic, Celsus. There was even a medieval hymn, "Dies irae," which foretold the "coming of the day of wrath" based on the "dual authority of 'David and the Sibyl'" (Emergence 64-65). The attitude of the Church toward paganism is best summed up in Pope Gregory the Great's words to a missionary: "You must not interfere with any traditional belief or religious observance that can be harmonized with Christianity" (qtd. in Laing 130).

In contrast, Judaism is strongly monotheistic with no hint of a trinity. The Hebrew Bible (the Old Testament) is filled with scriptures such as "before Me there was no God formed, Neither shall any be after Me" (Isa. 43:10 qtd. in Isaiah), and "there is no other God. . . I am the Lord and there is none else" (Isa. 45:14, 18 qtd. in Isaiah). A Jewish commentary affirms that "[no] other gods exist, for to declare this would be blasphemous. . ." (Chumash 458). Even though "Word," "Spirit," "Presence," and "Wisdom" are used as personifications of God, Biblical scholars agree that the Trinity is neither mentioned nor intended by the authors of the Old Testament (Lonergan 130; Fortman xv; Burns 2).

We can conclude without much difficulty that the concept of the Trinity did not come from Judaism. Nor did Jesus speak of a trinity. The message of Jesus was of the coming kingdom; it was a message of love and forgiveness. As for his relationship with the Father, Jesus said, ". . . I seek not mine own will, but the will of the Father which hath sent me" (John 5:30), and in another place "my doctrine is not mine, but His that sent me" (John 7:16); and his words "my Father is greater than I" (John 14:28) leave no doubt as to their relationship.

The word "trinity" was not coined until Tertullian, more than 100 years after Christ's death, and the key words (meaning substance) from the Nicene debate, *homousis* and *ousis*, are not biblical, but from Stoic thought. Nowhere in the Bible is the Trinity mentioned. According to Pelikan, "One of the most widely accepted conclusions of the 19th century history of dogma was the thesis that the dogma of the Trinity was not an explicit doctrine of the New Testament, still less of the Old Testament, but had evolved from New Testament times to the 4th century. (Historical Theology 134)

If the Trinity did not originate with the Bible, where did it come from? To find the origins of the Trinity in Christianity, we need to take a look at the circumstances in which early Christians found themselves.

Even the Church of the Apostles' day was far from unified. The Apostle Paul wrote to the Thessalonians that "the mystery of iniquity doth already work" (2 Thess. 2:7). Throughout his book Orthodoxy and Heresy in Earliest Christianity, the German New Testament scholar, lexicographer, and early Church historian, Walter Bauer, effectively proves that many early Christians were influenced by gnosticism. He believes it possible that certain "[heresies recorded by early Christian Fathers] originally had not been such at all, but, at least here and there . . . were simply 'Christianity'" (xxii). Bauer goes even further, as he proves that early Christians in Edessa appear to have been followers of the Marcion's beliefs (considered heretical today), with "orthodox" views being so strongly in the minority that "Christian"

referred to one with Marcion's beliefs, and "Palutian" to one with "orthodox" (by today's standards) beliefs (21-38). In his work The Greek Fathers, James Marshall Campbell, a Greek professor, bears out the great fear of gnosticism prevalent in the early church.

With Gnosticism being so predominant in this early period, it behooves one to learn what they believed, for many early church writings were defenses against gnosticism. Gnosticism borrowed much of its philosophy and religion from Mithraism, oriental mysticism, astrology, magic, and Plato. It considered matter to be evil and in opposition to Deity, relied heavily on visions, and sought salvation through knowledge. The late Professor Arthur Cushman McGiffert interprets some of the early Christian fathers as believing the Gnosticism to be "identical to [sic] all intents and purposes with Greek polytheism" (50). Gnosticism had a mixed influence on the early Christian writers: like the pendulum on a clock, some were influenced by Gnostic thought, while others swung to the opposite extreme.

Knowledge was also the desire of the Greek philosophers. We owe a lot to these sages of old. J. N. D. Kelly, lecturer and principal at St. Edward Hall, Oxford University, states that "[the concepts of philosophy] provided thinkers . . . with an intellectual framework for expressing their ideas" (9) to the extent that it became the "deeper religion of most intelligent people" (9). The eminent theologian Adolf Harnack considered Greek philosophy and culture to be factors in the formation of the "ecclesiastical mode of thought" (1: 127). According to McGiffert, the concepts of philosophy prevalent during the time of the early church were Stoicism, which was "ethical in its interests and monistic in its ontology" and Platonism, which was "dualistic and predominately religious" (46).

That these philosophies affected Christianity is a historical fact. What did these philosophers teach about God? In Plato's Timeus, "The Supreme Reality appears in the trinitarian form of the Good, the Intelligence, and the World-Soul" (qtd. in Laing 129). Laing attributes elaborate trinitarian theories to the Neoplatonists, and considers Neoplatonic ideas as "one of the operative factors in the development of Christian theology" (129).

Is this *positive* proof that the Christian Trinity descended from Greek philosophy? No. However, in a comparison between the church of the third century and that of 150-200 years before, the noted German theologian, Adolf Harnack, finds "few Jewish, but many Greco-Roman features, and . . . the philosophic spirit of the Greeks" (1: 45). In addition, Durant ties in philosophy with Christianity when he states that the second century Alexandrian Church, from which both Clement and Origen came, "wedded Christianity to Greek philosophy" (Caesar 613); and finally, Durant writes of the famed pagan philosopher, Plotinus, that "Christianity accepted nearly every line of him . . ." (Caesar 611).

World conditions were hardly conducive to the foundation of a new and different religion. Pagan gods were still the gods of the state, and the Roman government was very superstitious. All calamities were considered the displeasure of the gods. When the dissolute Roman government began to crumble, it was not seen as a result of corruption within, but as the anger of the gods; and thus there were strong persecutions against Christians to placate these gods.

In such a time was Christianity born. On one side were persecutions; on the other the seduction of philosophy. To remain faithful to the belief of Jesus Christ meant hardship and ridicule. It was only for the simple poor – and the rich in faith. It was a hard time to convert to Christianity from the relatively safer paganism. In the desire to grow, the Church compromised truth, which resulted in confusion as pagans became Christians and intermingled beliefs and traditions. In his Emergence of Catholic Tradition, Pelikan discusses the conflict in the Church after AD 70 and the decline of Judaic influence within Christianity. As more and more pagans came into Christianity, they found the Judaic influence offensive. Some even went so far as to reject the Old Testament (13-14).

With this background, the growth and evolution of the Trinity can be clearly seen. As previously stated, the Bible does not mention the Trinity. Harnack affirms that the early church view of Jesus was as Messiah, and after his resurrection he was "raised to the right hand of God" – but not considered as God (1: 78). Bernard Lonergan, a Roman Catholic priest and Bible scholar, concurs that the educated Christians of the early centuries believed in a single, supreme God (119). As for the holy Spirit, McGiffert tells us that early Christians considered the holy Spirit "not as an individual being or person but simply as the divine

power working in the world and particularly in the church” (111). Durant summarizes early Christianity thus: “In Christ and Peter, Christianity was Jewish; in Paul it became half Greek; in Catholicism it became half Roman” (Caesar 579).

As the apostles died, various writers undertook the task of defending Christianity against the persecutions of the pagans. The writers of these “Apologies” are known to us now as the “Apologists”. Pelikan states that “it was at least partly in response to pagan criticism of the stories in the Bible that the Christian apologists . . . took over and adapted the methods and even vocabulary of pagan allegorism” (Emergence 30). Campbell agrees when he states that “the Apologists borrowed heavily, and at times inappropriately, from the pagan resources at hand” (23). They began the ‘process of accommodation’ between Christianity and common philosophy, and used reason to “justify Christianity to the pagan world” (22-23).

The most famous of these Apologists was Justin Martyr (c.107-166). He was born a pagan, became a pagan philosopher, then a Christian. He believed that Christianity and Greek philosophy were related. As for the Trinity, McGiffert asserts, “Justin insisted that Christ came from God; he did not identify him with God” (107). Justin's God was “a transcendent being, who could not possibly come into contact with the world of men and things” (107).

Not only was the Church divided by Gnosticism, enticed by philosophy, and set upon by paganism, but there was a geographic division as well. The East (centered in Alexandria) and the West (centered in Rome) grew along two different lines. Kelly shows how the East was intellectually adventurous and speculative (4), a reflection of the surrounding Greek culture. The theological development of the East is best represented in Clement and Origen.

Clement of Alexandria (c.150-220) was from the “Catechetical School” of Alexandria. His views were influenced by Gnosticism (Bauer 56-57), and McGiffert affirms, “Clement insists that philosophy came from God and was given to the Greeks as a schoolmaster to bring them to Christ as the law was a schoolmaster for the Hebrews” (183). McGiffert further states that Clement considered “God the Father revealed in the Old Testament” separate and distinct from the “Son of God incarnate in Christ,” with whom he identified the Logos (206). Campbell summarizes that “[with Clement the] philosophic spirit enters frankly into the service of Christian doctrine, and with it begins . . . the theological science of the future” (36). However, it was his student, Origen, who “achieved the union of Greek philosophy and Christianity” (39).

Origen (c.185-253) is considered by Campbell to be the “founder of theology” (41), the greatest scholar of the early church and the greatest theologian of the East (38). Durant adds that “with [Origen] Christianity ceased to be only a comforting faith; it became a full-fledged philosophy, buttressed with scripture but proudly resting on reason” (Caesar 615). Origen was a brilliant man. At 18 he succeeded Clement as president of the Alexandrian school. Over 800 titles were attributed to him by Jerome. He traveled extensively and started a new school in Cesarea.

In Origen we find an important link in the changing view of God. According to Pelikan’s Historical Theology, Origen was the “teacher of such orthodox stalwarts as the Cappadocian Fathers” (22) but also the “teacher of Arius” (22) and the “originator of many heresies” (22). Centuries after his death, he was condemned by councils at least five times; however, both Athanasius and Eusebius had great respect for him.

As he tried to reckon the “incomprehensible God” with both Stoic and Platonic philosophy, Origen presented views that could support both sides of the Trinity argument. He believed the Father and Son were separate “in respect of hypostasis” (substance), but “one by harmony and concord and identity of will” (qtd. in Lonergan 56). He claimed the Son was the image of God.

In the way in which, according to the bible story, we say that Seth is the image of his father, Adam. For thus it is written: ‘And Adam begot Seth according to his own image and likeness.’ Image, in this sense, implies that the Father and the Son have the same nature and substance. (qtd. in Lonergan 58)

He also maintained that there was a difference between *the* God and God when he said “*αὐτόθεος* is indeed *the* God [God himself]. . . . Whatever else, other than him who is called *αὐτόθεος*, is also God, is deified by participation, by sharing in his divinity, and is more properly to be called not *the* God but simply God” (qtd. in Lonergan 61).

As Greek influence and Gnosticism became introduced into the Eastern church, it became more mystical and philosophical. The simple doctrines that Jesus taught to the uneducated gave way to the complex and sophisticated arguments of Origen.

As Clement and Origen represented theological development in the East, so Tertullian had tremendous influence in the West. Kelly explains that the West, centered in Rome, gave greater credence to the traditional role of faith than to philosophy, and was more apt to expound on scripture (4).

It was Tertullian (c.160-230) who first coined the term *trinitas* from which the English word “trinity” is derived. He clarifies thus the “mystery of the divine economy . . . which of the unity makes a trinity, placing the three in order not of quality but of sequence, different not in substance but in aspect, not in power but in manifestation” (qtd. in Lonergan 46). At other times he used other images to show his point, such as the monarchy: “. . . If he who is the monarch has a son, and if the son is given a share in the monarchy, this does not mean that the monarchy is automatically divided, ceasing to be a monarchy” (qtd. in Lonergan 47). Again, Tertullian explains the concept of being brought forth: “As the root brings forth the shoot, as the spring brings forth the stream, as the sun brings forth the beam” (qtd. in Lonergan 45).

Tertullian did not consider the Father and Son co-eternal: “There was a time when there was neither sin to make God a judge, nor a son to make God a Father” (qtd. in Lonergan 48); nor did he consider them co-equal: “For the Father is the whole substance, whereas the Son is something derived from it” (qtd. in Lonergan 48). In Tertullian we find a groundwork upon which a trinity concept can be founded, but it has not yet evolved into that trinity of the Nicene Creed.

The world around the early Church was changing. The Roman empire began to crumble and Constantine came to power. He wished to unify the Empire, and chose Christianity to do so. But Christianity was far from unified.

Constantine invited the bishops from East and West to join him in the small seaside village of Nicea for a council to unify the church. McGiffert summarizes the council: three main groups were present at this council: Eusebius of Nicomedia presenting the Arian view of the Trinity, Alexander of Alexandria presenting the Athanasian version, and a very large “middle party” led by Eusebius of Cesarea whose various theological opinions did not interfere with their desire for peace (259). Eusebius of Nicomedia submitted the Arian creed first and it was rejected. Then Eusebius of Cesarea submitted the Cesarean baptismal creed. Instead of submitting a creed of their own, the anti-Arians modified Eusebius’, thereby compelling him to sign it and completely shutting the Arians out. Those Arians who did not sign were deposed and exiled (261-263).

Thus Constantine had his unified Church – which was not very unified. McGiffert asserts that Eusebius of Cesarea was not altogether satisfied with the creed because it was too close to Sabellianism (Father, Son, and Holy Spirit are three aspects of one God). Eusebius was uncomfortable enough with the Nicene creed that he felt it expedient to justify himself to his own people in a long letter in which he states that he “resisted even to the last minute” until the words were examined and it was explained that the words “did not mean all they seemed to mean but were intended simply to assert the real deity of the Son . . .” (264-265). McGiffert goes on to show that a “double interpretation [was authorized by the leaders] in order to win Eusebius and his followers.” (266).

Lonergan shows just how much of the creed Eusebius took exception to as the words were explained. “Out of the Father’s substance” was now interpreted to show that the Son is “out of the Father”, but “not part of the Father’s substance.” “Born – not made” because “made” refers to all other creatures “which come into being through the Son”, and “consubstantial” really means that the Son comes out of the Father and is like him (75). It is clear that the council strongly lacked unity of thought. Lonergan goes on to explain that the language of debate on the consubstantiality of the Father and the Son has made many

people think that the “Church at Nicea had abandoned the genuine Christian doctrine, which was religious through and through, in order to embrace some sort of hellenistic ontology” (128). He concludes that the Nicene dogma marked the “transition from the prophetic Oracle of Yahweh . . . to Catholic dogma” (136-7).

The end result was far less than Constantine had hoped. That he personally was never truly swayed to Athanasius’ views is amply shown by Durant: Constantine invited Arius to a conference six years later; did not interfere with Athanasius’ expulsion by the Eastern bishops; had an Arian bishop, Eusebius of Nicomedia, baptize him; and had his son and successor, Constantius, raised as an Arian (Age 7-8).

The Nicene was not a popular creed when it was signed. Durant affirms that the majority of Eastern bishops sided with Arius in that they believed Christ was the Son of God “neither consubstantial nor co-eternal” with his Father (Age 7). Arianism has never been truly quenched. While the West accepted the Athanasian view of the Trinity, and the East accepted the Trinity of the Cappadocian fathers, Arianism lives on in the Unitarian Church, Jehovah’s Witnesses, and in many smaller religions.

There is an unfortunate side to the whole Athanasian/Arian debate. Campbell could find no parallel in medieval nor modern times in the intensity of debate (49). Historically, this “doctrine of God” has proved to be a bloody doctrine that has no relation to the true God of love, nor His Son Jesus Christ. Durant details the problems that arose from the Council at Nicea and summarizes that period with a dreadful verdict: “Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome” (Age 8). Thus they perverted the teachings of Christ: “Love thy neighbor as thyself” (Matt. 19:19), and of his apostles: “If we love one another, God dwelleth in us, and His love is perfected in us” (1 John 4:12).

The evolution of the Trinity can be well seen in the words of the Apostles’ Creed, Nicene Creed, and the Athanasian Creed.<sup>2</sup> As each of the creeds became more wordy and convoluted, the simple, pure faith of the Apostolic church became lost in a haze. Even more interesting is the fact that as the creeds became more specific (and less scriptural) the adherence to them became stricter, and the penalty for disbelief harsher.

In summary, the common culture of the day was one filled with triune gods. From ancient Sumeria’s Anu, Enlil, and Enki and Egypt’s dual trinities of Amun-Re-Ptah and Isis, Osiris, and Horus to Rome’s Jupiter, Juno, and Minerva the whole concept of paganism revolved around the magic number of three. In Greek philosophy, also, we have seen how the number three was used as an unspecified trinity of intelligence, mind, and reason.

In stark contrast, is the simple oneness of the Hebrew God. Jesus was a Jew from the tribe of Judah. He claimed to be sent to the “lost sheep of the house of Israel” (Matt. 15:24). His apostles were all Jews. His god was the Jewish God. He called himself the Son of God and acknowledged his role as the Christ (Matt. 16:15-17), and the Messiah (John 4:25-26). His message was one of love, righteousness, and salvation, and he despised the religious dogma of tradition. What a contrast from the proceedings of the Council of Nicea and the murders that followed! He gave the good news of his coming kingdom to the poor and meek: the lowly of this world. He did not require dogmatic creeds that had to be believed to the word, but rather said, “Follow me” (Matt. 9:9).

There can be no doubt: Jesus was a stranger to all sides of the political proceedings in Nicea. He never claimed to be God, but was content to be God’s son. His creed was not of words that must be followed to the letter, but rather of spirit: “Blessed are the pure in heart, for they shall see God” (Matt. 4:8). He did not require wealthy and learned bishops to mingle philosophy and pagan polytheism with his simple truth, but blessed the “poor” and the “meek” (Matt. 4:1-12). No, it was not from Jesus that the dogma of the Trinity came.

Is this *positive* proof that the Trinity owes its origins to paganism and philosophy? The evidences of history leave little doubt. The concept of the Trinity finds its roots in Pagan theology and Greek philosophy: it is a stranger to the Jewish Jesus and the Hebrew people from which he sprang.

## Reference Notes

1. Hislop devotes the first 128 pages of his book The Two Babylons to proving that the Christian Trinity is directly descended from the ancient Babylonian trinity. In particular, he convincingly proves that the origin of the Babylonian trinity was the triad of Cush (the grandson of Noah), Semiramis (his wife), and Nimrod (their son). At the death of Cush, Semiramis married her son, Nimrod, and thus began the confusion between the father and son so prevalent in early paganism.

It is interesting to note that the Gnostics considered the Holy Spirit to be the "motherly mystery of God," based on its attributes. It is also interesting to note that a modern controversy wants to bring back the feminine side of the Trinity by making the Holy Spirit feminine. (This is a very weak argument based on the attributes of the Holy Spirit as *Paraklete* (comforter) and the fact that, in Hebrew grammar, the word for spirit, *Ruach*, is feminine.)

2. The three most famous Christian creeds are the Apostles', Nicene, and Athanasian (or Trinitarian). The words of these three creeds show us a lot about the evolution of the Trinitarian theology. The creeds are printed below as translated in the Book of Common Prayer of the Church of England, and quoted in pages 18-20 of an unpublished work by Bible Scholar, Eugene Burns.

The Apostles' or Unitarian Creed was the creed used during the first two centuries AD. It was not written by the Apostles, though it bears their name:

I believe in **God, the Father Almighty**, Maker of heaven and earth:

And in Jesus Christ, his only son our Lord: who was conceived by the holy ghost (spirit), born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell (the grave); the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of **God, the Father Almighty**: From thence he shall come to judge the quick and the dead:

I believe in the holy ghost (spirit); the holy catholic (general) Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The Nicene, or Semi-trinitarian Creed, as commonly used today, is a revision of the original creed signed at Nicea in 325 AD. It was revised at the Council of Constantinople in 381.

I believe in **One God, the Father Almighty**, Maker of heaven and earth; and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds; God of (or from) **God**; Light of (or from) **Light**; Very God of (or from) **Very God**; begotten, not made; being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the virgin Mary; and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried, and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the **Father**: and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, (the Lord and Giver of life; who proceedeth from the Father (and the Son); who is with the Father and the son together is worshipped and glorified; who spake by the prophets).

And I believe [in] one catholic and apostolic [sic] church: I acknowledge one baptism for the remission of sins: and I look for the resurrection of the dead; and the life of the world to come. Amen.

The Athanasian, or Trinitarian creed was probably written sometime in the fifth century. Although it bears the name of Athanasius, it was not written by him.

Whosoever [sic] will be saved, before all things it is necessary that he hold the Catholic Faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship **One God in Trinity**, and **Trinity in Unity**; neither confounding the Persons nor dividing the substance. For there is one person of the **Father**, another of the **Son**, and another of the **Holy Ghost**. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost, the Father uncreate, the son uncreate, and the Holy Ghost uncreate; the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so we are forbidden by the Catholic religion to say, There be three Gods, or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after another, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the **Unity in Trinity**, and the **Trinity in Unity**, is to be worshipped. He, therefore, that will be saved, must thus think of the **Trinity**.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world; perfect God, and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; who, although he be God and man, yet is he not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ: who suffered for our salvation; descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead; at whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved. Glory be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.



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## Appendix D

# The Doctrine of the TRINITY... Mystery or Confusion?

*A Reverent Examination, by Christians, for Christians*

"There is but One God, the Father." -- 1 Corinthians 8:6

by  
**David Rice**

All who consider the issue agree that the doctrine of the Trinity is incomprehensible. Its most ardent proponents suppose this to be a strength -- that as we cannot comprehend the *majesty and glory* of the infinite Creator, so we cannot fathom his *nature and being*. Not so. The Creator has explicitly revealed himself through His Word as a mighty, unitary being, the great first cause of all things, having no equal, no predecessor and no successor. He is Jehovah by name, and God by title.

For 4000 years those who worshipped Him and trusted Him had no hint, no surmise, no suggestion that he was other than the single, unitary God He declared Himself to be. "Hear, O Israel, the LORD your God is One" (Deut. 6:4). "Know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD" (Isaiah 43:10, 11).

### Christ -- The Long Awaited Messiah!

The Jews were aware that God would send a Messiah (Hebrew) or Christ (Greek) -- one anointed by God as his prophet, his servant. Moses told them "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy 18:15). Isaiah said "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him" (Isaiah 42:1).

These prophecies -- and many more like them -- consistently describe Messiah as a highly honored *subordinate* of God Almighty. Jesus was that promised Messiah. He was no ordinary messenger. He was in fact the very son of God, so termed 47 times in the New Testament. Jesus performed every duty faithfully, and has now been exalted to the "right hand of the majesty on high" (Hebrews 1:3). "God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Hebrews 1:9). Jesus, always an obedient son to his Heavenly Father, now exalted above all others, is still a *devoted son and subordinate* of the Heavenly Father.

He does not assume his honor, glory or service on his own. On the contrary, he receives them all at the hand of his Father and superior, God himself. "No man taketh this honour unto himself, but he that is called of God ... So also Christ *glorified not himself* to be made a high priest; but he that said unto him, Thou art my Son" (Hebrews 5:4, 5). "The Son of man came ... to the Ancient of days ... and there was *given him* dominion, and glory, and a kingdom" (Daniel 7:13, 14).

### What is the Trinity?

It is a doctrine formulated in the 4th century to describe the view of some leading churchmen concerning the nature and relationship of God, Jesus and the holy Spirit. It was enunciated in a series of creeds: The Nicene Creed (325 ad), The Nicaeno-Constantinopolitan Creed (381 ad), and the Athanasian Creed (ca. 5th century ad). It took various forms and used multitudes of words so complex and enigmatic it is incomprehensible.

Some Christians consider "trinity" simply to imply belief in God, Jesus and the holy Spirit -- a broad platform all Christians can endorse. Differently, but still quite simply, the first use of this word in early

Christian writings referred merely to the existence of "God, his Word, and his Wisdom" (Theophilus of Antioch, *Ante-Nicene Fathers*, Volume 2, page 201). But as the doctrine evolved in the 4th-6th centuries, it became much more mysterious. It asserted that God is actually composed of three persons: Father, Son and Holy Spirit, all co-equal and co-eternal.

The Scriptural truth, on the other hand, is neither mysterious nor incomprehensible: God is one person, his son Jesus is a second person, and the holy Spirit is not a person at all. It is the spirit, power and influence of God. Jesus is subordinate to his Heavenly Father. God existed from eternity, but there was a time before the creation of his son Jesus when God was alone. However, let us examine four essential components of the trinitarian view, closely, against the scriptures.

### **(1) Who is God?**

It is customary in trinitarian language to speak of God the Father, God the Son, and God the Holy Spirit. These are assumed to be proper titles, and used extensively. Yet in the Scriptures only one of these appears, "God the Father," and that not as a title, but an expression denoting that God *is* the Father. "There is but one God, the Father, of whom are all things ... and one Lord Jesus Christ, by whom are all things" (1 Corinthians 8:6). The term appears 11 times in the New Testament. By contrast, the terms "God the Son" and "God the Holy Spirit" appear zero times.

The word "God" appears about 1200 times in the New Testament. Nearly all of these refer -- no surprise -- to God himself. Not even one time does this word refer to the holy Spirit.

However, as a word, "god" has a variety of applications. For example the Old Testament Hebrew word "elohim" (god) can describe any high dignitary (*e.g.* Abraham, Genesis 23:6). In the King James translation it is rendered variously: angels, God, gods, great, mighty, judges. Its Greek counterpart "theos" likewise has a broad usage. Strong's Concordance defines it as: "a deity, especially ... the supreme Divinity; fig. a magistrate." If this word can describe a magistrate, then it can certainly describe Jesus, and it is so used six times in the New Testament (John 1:1, 18, 20:28, Titus 2:13, Hebrews 1:8, 2 Peter 1:1). It is used in John 10:35 of the worshippers of Jehovah. Once it even refers to Satan (2 Corinthians 4:4).

None of these uses should confuse us about who is really the one and only supreme God of the universe, the one both Jews and Christians naturally and freely term "God" -- Jehovah, the Almighty God of all. However two texts, frequently cited in support of the trinity, deserve special attention: John 1:1 (discussed separately later), and John 20:28. The latter text records the startled exclamation of praise and adoration by Thomas on seeing the resurrected Christ: "My Lord and my God." Does this mean Christ was verily great Jehovah Himself? Of course not. Theos (god, magistrate) is the term of great respect, awe and worship Thomas attributed to his Lord and Master. Indeed, in the very same chapter, Jesus explained to Mary Magdalene that he had not yet ascended "unto my Father, and your Father; and to *my God*, and your God" (John 20:17). Clearly Jesus recognized almighty God as distinct from, and superior to, himself. God is, as Paul declared, "the Father." *No scripture uses the expressions "God the Son" or "God the Holy Spirit"!*

### **(2) Are Jesus and God Co-Equal?**

According to the Scriptures, they clearly are NOT equal. In every case, where God and Jesus are referred to in one context, Jesus is subordinate, and the Father is superior. Here are a handful of the many texts on this issue:

"Why callest thou me good? None is good, save one, that is, God." (Luke 18:19)

"My Father is Greater than I" (John 14:28)

"The Head of Christ is God" (1 Corinthians 11:3)

"[Jesus] sat down on the right hand of God" (Hebrews 10:12)

"Then shall the Son also himself be subject ... that God may be all in all" (1 Corinthians 15:28)

Perhaps most telling of all is that *Jesus recognizes God as his own God* -- his superior, to whom he renders adoration, worship and praise (Matthew 27:46, John 20:17, Ephesians 1:17, Revelation 1:6). *No scripture says Jesus is co-equal!*

### **(3) Are Jesus and God Co-Eternal?**

In the sense that both will always exist, yes. But that is true of angels and saints and all the obedient. The intent of Co-Eternal is that they always existed eternally from ages past, neither preceding the other. This is not true of Jesus. The Scriptures affirm that Jesus was "the beginning of the Creation of God" (Revelation 3:14), and the "firstborn of every creature" (Colossians 1:15). Therefore he had a beginning. There was a time before that when God was alone. Proverbs 8:22 says of Jesus, "The LORD created me the first of his works long ago, before all else that he made. I was formed in earliest times, at the beginning, before earth itself" (Proverbs 8:22, 23, NRSV). *No scripture says Jesus was co-eternal!*

### **(4) Is the Holy Spirit a Person?**

Ordinarily there would be no question about this. The holy Spirit of God anointed Jesus at Jordan, who received it not "by measure" (John 3:34). It is "poured out" and "shed" on others (Acts 10:45, Acts 2:17,33, Joel 2:28, Zechariah 12:10). Persons are not "poured," "shed" or "measured," but the spirit, power and influence of God is properly described this way.

The holy Spirit of God is variously described in Scripture as the spirit of Truth, Holiness, Life, Faith, Wisdom, Grace, and Glory. The Scriptures also speak of an opposite spirit of Jealousy, Judgment, Burning, Heaviness, Whoredoms, Infirmary, Divination, Bondage, Slumber, Fear, Antichrist and Error. Do we suppose these are persons?

The Scriptures speak of the spirit of Jacob, Elijah, Tiglath-Pilesser, the Philistines, Cyrus, Princes, the Medes, Zerubbabel, and Joshua. Are these spirits all persons?

Why, then, would any suppose the "holy Spirit of God" (Ephesians 4:30) to be a separate being? Actually no one would (and no one did) until the time mysteries and philosophies began to enter Christian dogma. (More of that later.) But today, centuries later, some suppose a support for the personhood of the holy Spirit because of the pronouns used for it in the New Testament. For example, "When he, the Spirit of truth, is come, he will guide you into all truth ..." (John 16:13). And of the Comforter Jesus said "I will send him unto you" (verse 7). It sounds like a person because of the pronouns "he" and "him."

But a little examination into the Greek explains the issue. When "comforter" is meant the pronoun is masculine, but when "spirit" is intended the pronoun is neuter. Literally it could be translated "it will guide you ..." It is simply a matter of grammar, not of personality. The Greek word for "comforter" is a masculine noun, and that for "spirit" is a neuter noun. Therefore the pronouns necessarily follow the gender of the noun. (Actually the genders in verse 13 are supplied by the Greek verbs rather than by explicit pronouns, but you get the idea.) *No scripture says the holy Spirit of God is a person!*

### **John 1:1**

The only passage which even comes close to teaching the Trinity is 1 John 5:7, 8. But today it is common knowledge that the essential parts of this passage were not original scripture. The words at issue are an embellishment added to the text by an over-zealous scribe centuries after John died, and no reputable modern version even includes them.

For this reason the focus of attention has turned to John 1:1. Clearly this does not teach the Trinity *per se*, because it does not even mention the holy Spirit, and one cannot have a "trinity" without three parties. But it does say "the Word was God" (King James translation), and this is close enough to one of the pieces of the Trinity to cause interest. What did John mean by this?

There are three popular views:

(1) He meant Jesus really was "God Himself"

(2) He meant Jesus was "God-like"

(3) He meant Jesus was "a god."

Trinitarians are naturally drawn to the first view. But (other than all we have said above), this view is in danger of proving TOO MUCH -- that Jesus and God are the same person. Indeed, many trinitarians assert this without recognizing this is more like the heresy of Sabellius than the orthodox trinity.

The problem becomes apparent when one compares John 1:1 with 1 John 1:2. Both texts are from the same author, about the same time, and express the same thoughts. John 1:1 says the Word was "with God," 1 John 1:2 says the Word was "with the Father." Clearly John intends that "God" was "the Father." Thus if John intends that the Word was "God Himself," he must mean the Word was "the Father" -- a conclusion no orthodox trinitarian can embrace. For this reason *the majority of translators, including trinitarian translators, do not hold view one!*

Thus view 2. "When John said that the Word was God he was not saying that Jesus is identical with God; he was saying that Jesus is so perfectly the same as God in mind, in heart, in being, that in Jesus we perfectly see what God is like" (William Barclay, *The Gospel of John*, Vol. 1, page 17). In this camp are the following: William Barclay, Martin Vincent, J.P. Lange, Robert Young, Brook Foss Westcott, Kenneth Wuest, George Turner, Julius Mantey, H.E. Dana, Moulton and Moffat. Typical of this view is the REB translation: "The Word was in God's presence, and what God was, the Word was."

It is possible that this was John's point. However, View Three actually fits the context still better. As many Bible students are aware, the words "a" and "an" (called indefinite articles) do not exist in the Greek language. If one wished to say "I saw a tree," in Greek it would be "I saw tree" and everyone would know the intent is "a" tree. Therefore a translator would automatically supply it. This is done everywhere in the New Testament where the English word "a" or "an" appears.

So in John 1:1. The text actually says "In the beginning was the Word, and the Word was with the God, and the Word was [a?] God." Should the translator supply the intended "a" or not? That is the question. Contrary to many vocal claims on this issue, it is a sound and reasonable thing to do. C. H. Dodd, driving force of the NEB, acknowledges "As a word-for-word translation it cannot be faulted." (Technical Papers for the Bible Translator, 28, Jan. 1977, page 101ff, cited from James Parkinson, "The Herald," Sept-Oct 1966, page 23). Notice that the translators of the King James version had no hesitation in using "a god" in Acts 28:6 where the context makes it obvious. (It also belongs in John 10:33, as the logic of Jesus' reply shows.)

A very good reason for adding "a" in John 1:1 is John 1:18, but the point is hidden in the King James version. Today it is generally acknowledged that the better, earlier Greek manuscripts of this verse refer to Jesus as "the only begotten god" (see the NASB for example). John there says no one has ever seen "God," but "the only begotten god, which is in the bosom of the Father," has appeared to declare what God is about. First it is clear that by "God" John means "the Father." Second it is clear that John has two gods in mind -- God himself, the unseen, and the son of God, Jesus, who in his own right is also a mighty being, "a god." Since John 1:18 distinguishes two mighty beings, it is apparent that John 1:1 also distinguishes two mighty beings.

### **Whence, Then, The Trinity?**

Where did this doctrine come from? When did it come? For what Reason? How did it take hold? Probably it developed as an over-zealous response to the vital gnostic heresies which began to surface even in John's day, and afflicted the church for about two centuries. Gnostics proposed that Jesus was not actually the Messiah -- some say he was an apparition, or a materialization, others a simple man possessed for a time by the Christ -- but all agreed that the Anointed, the Messiah, the Christ, did not suffer and die on the cross.

This fundamentally undercuts the Truth of Christianity, and against such views were John's strong warnings in 1 John 1:22,23, 4:1-3, 2 John 7. Indeed, these epistles of John and even the Gospel of John, read with the backdrop of these heresies in mind, take on a fresh and deeper meaning than ever before. It is for this reason that John was forceful in affirming that the very Jesus "which we have heard, which we have

seen with our eyes, which we have looked upon, and our hands have handled" (1 John 1:1) was the very Word of life who existed from ages before with the Father, the agent of all the Father's creative work from the beginning. This very one did indeed suffer and die on the cross for our sins. John was there when it happened, a first-hand witness. "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19:35).

As John passed from the scene the gnostic heresies grew in strength, causing a severe pressure within the early Christian community. In combatting this error, and in emphasizing the significance, uniqueness and importance of Jesus, the very Son of God himself, it was natural to attach more and more weight to him, even over-emphasizing his office and majesty beyond that allowed in the scriptures. Little by little a greater and greater image of him was put forward, resulting in such erroneous views as Sabellius put forward in the 3rd century, claiming that Jesus was but an expression of the one God, and not a lesser though glorious separate being. This was generally rejected, but in the end a sad compromise was reached which left distorted the real verities regarding Christ, the highly honored Son of the Most High God.

The early affirmation of the Church fathers that Christ was both created and subordinate gave way to new theories, until the old adherents were moved to a staunch defense. The great Arian controversy erupted as a result, philosophy was argued in the name of Christian doctrine, and a great rift formed in the fledgling body of Christ.

### **The Nicene Creed**

About this time, in the early 4th century AD, Constantine came to power, first of the so-called Christian Emperors. The foment and dissension was so apparent, and so divisive to his empire, he insisted the breach be healed, by force if necessary. Under his influence hordes of former pagans were becoming "Christian" in name, and there was an urgency to resolve these issues in a way conducive to the growth and tranquility of his domain.

With this backdrop a Council was convened at Nice, and through much tumult was forged the highly ambiguous and strangely worded Nicene Creed, which has been an enigma ever since. No wonder. The language used to "settle" the debate was drawn not from scripture, but from the very pagan sources the emperor wished to make comfortable with their newly acquired "faith."

### **The Historical Buildup**

To grasp the enormity and significance of what occurred at Nice, we need to review some of the historical FACTS regarding the Trinity.

**Fact One** -- The word Trinity is nowhere found in the scriptures.

**Fact Two** -- Not one of the Apostolic Fathers (Clement, Barnabas, Ignatius, Mathetes, Polycarp, Papias, Justin Martyr) mentioned this doctrine in any of the 1200 pages of text they left us.

**Fact Three** -- When the word "Trinity" first appeared in Christian writings it meant nothing like it does today. It simply implied the existence of God, his Word, and Wisdom.

**Fact Four** -- Irenaeus, Clement of Alexandria, Tertullian, Origen, Novatian, Arnobius and Lactantius (all early and revered Christian writers) explicitly affirmed that the Heavenly Father alone is the supreme God and that Jesus is subordinate to His will and authority (*The Lord our God is one Lord*, Bible Students Congregation of New Brunswick, page 2). "During the first three centuries ... almost all of the early church Fathers ... admitted the inferiority of the Son to the Father" (Alvan Lamson, *Church of the First Three Centuries*).

**Fact Five** -- The early formal statement of Christian belief never mentions the word "Trinity" or any of its concepts. It is termed the "Apostles' Creed" (though not composed by the apostles). It was used extensively in the 2nd and 3rd centuries of the Christian era. As regards God and Jesus, it affirms exactly what we affirm. It says simply:

"I believe in God, the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only son our Lord: who was conceived by the holy spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the holy spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen"

### Language Lifted from Heathen Sources

Now compare that simple statement of belief, so clear and brief, to the Creed produced from the Council at Nice in 325 AD. (Our comments in Bold Italic.)

"We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father, Only-begotten, ***(so far so good, the language is mostly from the Apostles Creed. But now follows the strange new terminology)*** that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; ***(end of mystical language, back to scriptural language)*** by whom all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day. He ascended into heaven; he cometh to judge the quick and dead. And in the Holy Spirit. ***(Now resumes the new concepts, full of bitterness to dissenters.)*** But those that say there was a time when he was not; or that he was not before he was begotten; or that he was made from that which had no being; or whom affirm the Son of God to be of any other substance or essence, or created, ***(despite three clear scriptures!)*** or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize."

Note these strange, philosophical, mystical expressions -- "one substance of the Father, God of God, Light of Light, very God of very God." Such strange words, foreign alike to the word and sense of any Scripture. Where, oh where do these come from? Who invented them? Whence there source? The answer is both startling, and chilling. John Newton, in *Origin of Triads and Trinities*, wrote

"With the first glimpse of a distinct religion and worship among the most ancient races, we find them grouping their gods in triads. ... [now citing Professor Sayce from *Gifford Lectures and Hibbert Lectures*] 'The indebtedness of Christian theological theory to ancient Egyptian dogma is nowhere more striking than in the doctrine of the Trinity. The very same terms used of it by Christian theologians meet us again in the inscriptions and papyri of Egypt.' [Newton continues] And now we see some meaning in the strange phrases that have puzzled so many generations in the Nicene and Athanasian Creeds, such as 'Light of Light, Very God of Very God, Begotten not Made, Being of one Substance with the Father.' These are all understandable enough if translated into the language of the Solar Trinity [worshipped in ancient Egypt], but without this clue to their meaning, they become sheer nonsense or contradictions ... The simplicity and symmetry of the old Sun Trinities were utterly lost in forming these new Christian Creeds on the old Pagan models. ... The [pagan] trinities had all the prestige of a vast antiquity and universal adoption, and could not be ignored. The gentile converts therefore eagerly accepted the Trinity compromise, and the Church baptized it. Now at length we know its origin." (John Newton, *Origin of Triads and Trinities*, Liverpool, 1909, pp. 20-21, 25-27).

Will Durant, the popular Catholic historian of our day, wrote: "Christianity did not destroy paganism; it adopted it ... pagan cultures contributed to the syncretist results. From Egypt came the ideas of a divine trinity ..." (*Caesar and Christ*, page 595) (Lamson, Newton & Durant cited from Charles Redeker, *To Us there is One God*, June 1978).

No wonder the confusion. No wonder the controversy. No wonder the debate. No wonder that all Christendom was torn by disputes about the Trinity.

### Why is this Important?



Because it is a travesty upon the Truth, one which has endured for centuries. Like the doctrine of Purgatory, it took hold upon the church as the Dark Ages began to creep over Europe. But as the lingering mists of mystery and confusion fade, the simple Truths of the Scripture sparkle the brighter. How clear the scriptural statements. Jesus, God's chief agent from all creation, the one who was a treasure to his heart, "daily his delight," God sent to be the redeemer of men.

He was made flesh, dwelt among us, and gave his life in death so that Adam and his race could be freed. He gave the Ransom with his own flesh. In due course he will introduce his Kingdom among men, Satan shall be thoroughly bound, and the Millennial Kingdom of righteousness be established in all the world. Even now a transition of the ages is upon us which will yield this blessed result.

Meanwhile we have the special privilege of a personal walk with the Master, to receive if "faithful unto death" a crown of life divine, immortal, in the heavenly courts. We shall have the honor of reigning with Christ in glory. At that time we shall assist our master in delivering the whole world out of bondage, and into faith, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Revelation 2:10, 20:6, Isaiah 11:9). "Hallelujah, What a Savior!"

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